

29. April 1740.

Agreed that a Book be provided to enter from time to time Abstracts of such Letters from the Society's Correspondents as they or the Standing Committee shall direct, and that the same always lie on the Table.

Agreed that an Extract of Mr. Pimlowe's Letter ^{and the 15th Cur.} be entered in the said Book.

This volume 25 is a collection of important letters
& documents from 24-25 is continued
directly by 26.

(3.8.58)

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Mr Henry Newman
Sir

April 5th 1740. (n.s.)

I was with great Pleasure, to receive
the Favour of your Letter dated from London on 3. of
last to inform me of the Honour yo^r antient and worth
Society have done in having me a Corresponding Member
which Respect, I by your Sir, return my humble Thanks
and beg leave to represent, that as I am in my own Heart
Zealous of God's Honour & desirous to promote the welfare
of Religion, and the Benefit of Christian Knowledge as the
greatest Blessing in this world.

I shall in the first Place from my Heart pray to
God to give a Blessing upon your generous & laudable
Undertaking, and then desire your assistance from the
Society how some of the Parochial Clergy ought to behave
themselves in their own Parishes under some unhappy
Circumstances they labour under, and find by wofall
experience Religion is very much neglected in the Country
& that not so much from Atheistical or Infidel Principles
(too much in Vogue in populous Cities) which mercantil
men in our Judgment are always strangers to, but w^{ch}
we have observed to be owing to three causes. First to the
General Abuse of the Lord's day 2^{dly} for the Multiplication
of Publick Shows in small Country Parishes 3^{dly} to the
number of Country Fairs especially in Norfolk.

First the neglect of Religion is owing to the neglect
of publick Worship, and the general scandalous abuse
the Lord's day too much countenanced by the Quality and
Gentlemen, who make it a day of Journeys Visiting, and
Diversion; setting an ill Example to their own Families
and Dependents, as also to their Tenants, and their
Children, Labourers and Servants, by neglecting the publick
Worship in God Almighty's House, which if once laid aside
will undermine all Religion, because;

Where a Lord, a Justice or Esq^r (and very odd) or
Couse proud Norfolk Farmer, only lives, the Carson

in derision called) the Innocent as a Dove, and as an Angel shall have little or no Share in the Government Ecclesiastical of his Parish, and may pray & labour naked Wallers, if any of these great men think fit to oppose him by abstaining from the publick Worship of God on the Lord's day; their Inferiors will all soon find Excuses as well as the Lord, Justice Esq; or poor Farmer, and then we find Almighty God is too often dishonoured. But

2^{dly} Neglect of Religion is owing to the multiplicity of Publick houses in Country Villages, where Cow, Idle Persons may almost always find Tippling, and as Labourers are generally paid by their Masters on Sunday morning, thither they go to change their Gold, and upon any or no Call they too often chuse the Lord's day (as a day of Rest) to Tipple it away, and Quarrel, Curse, swear and profane the Christian Sabbath to the Dishonour of God, and the scandal of the Christian Religion. But

3^{dly} Neglect of Religion is owing to the multiplicity of Fairs in Country Villages, which upon the number of Religious Houses in this Country are very numerous, and generally upon 14. days, and the Capital Holidays in the year, that there is scarce an Inhabitant of the inferior sort to be seen, to work much less come to Church; but all travel five or six mile to the Fair, where all Houses are Ale Houses in the Town where it is kept, & Drunkenness to a scandalous degree in all the neighbourhood for 3. weeks or a month before the Fair begins as after it ends.

There are Grievances which afflict the Parochial Clergy among us, being they cannot prevail with their Farmers (not having a Gentleman in their Parish) to come to Church, above once a month, and some not once a Quarter; and one, the head Farmer in a particular Town absented 2. or 3. years for an affront he took at his Minister (which was after much advice to threaten him with Prosecution in the spiritual Court) for not bringing

bringing his Child to Church to be received, after near
Twelve months Patience, after private Baptism; and
by his influence many are of his obstinate Temper,
Absent wilfully from Church out of Revenge to their
Minister who has threaten'd to prosecute them on the
Penal Law of a Shilling forfeiture for absence but
did tho' provoked by their open Defiance of him and
asking in their Language no favour?

Did they go to other Churches or to any publick
Religious worship allow'd by Law, it wou'd not affitt
us so much, but instead of that they meet alone another
Houses or at Publick Houses, and then affront Almighty
God by their wilfull Absence from his publick worship
(what is a necessary dreadful Consequence) never come to
receive the Holy Sacrament which is the greatest affliction
of all, nor is there a Churchwarden or Constable who has
done their Duty, or received the Sacrament for many years
past, and will not present, tho' upon their solemn Oaths.

The advice of your Society would be acceptable
to know how to behave, whether to prosecute on the Acts of
Parliament for better observation of the Lord's day did
or not Prosecute at all, or to present at their Bishop's
Court. An Answer would very much oblige my neigh-
bouring Parochial Clergy and in particular

P. S. He desir'd a packet of Books by *In* Your most humble Servt.
John Framingham's Waggoner of
Swaffham in Norfolk from the Club
Book in Holborn. who sets out Mondays.

Amb: Limlode
Rector of Great Dunham
near Swaffham in Norfolk

N. Read. 15. April. 1740.

The Society advise him to send an acc't of the
disorders he mentions to the Bishop of the Diocese
and order'd the Books desir'd.

Ans'w. 17. May. 1740. Vol. 7. 10^l $\frac{1}{2}$

To Capt. Hudson

Princess Amelia
at Spithead. 12. May. 17

Dear^r

I am not unmindfull of the favour
you did me in getting me some Books of Divinity
for my Ships Company: I had not an opportunity
to distribute them till within these few days, my
Ship being in the Dock repairing almost Seven
Months, and the people lent out continually to
other Ships, but as soon as I had a proper opportunity
I dispos'd of them, to them, and they were very
glad of them, and I believe will be of great
Service to them, and I wish they were more general
and that every Man had them through out the
Fleet.

I doubt not but if His Majesty was
made acquainted with the great good it would be
to the Fleet, he would order it as well to the
Seamen as he has been please'd I am told to give
them to the Army, for indeed Religion and even
common Morality is very much defaced, and we see daily
the sad consequences of it, every man following his
vicious appetite throws them into illnesses, and so
fills our Hospitals to the ruin of many at a time
when they are so much wanted.

Pray make my complements and thanks to the
worthy Gentlemen the givers of them, and let them
know my utmost endeavours shall not be wanting
to make them answer their good Intent &c.

I am

Dear S^r.

J. most affectionate
humble Servant

J. Hemington

To M^r Henry Newman

Camp at Hamden
Wednesday 13 (Aug 1740)

Sir

(W.M.)

Our Captain seems to be a very
Worthy Clergyman, we have dispers'd most of the Books
the Society were please^d to put into my hands for the
Benefit of our poor unthinking Soldiers, by the help of
God I hope they will be of great Service to them, the Chaplain
desires me to procure for him from the Society fifty Soldier
Monitors bound which I beg you'll send on the usual Terms
as soon as possible to my house in Shipp yard Petty Draw
he will pay me for them, and I will be accountable to the
Society for the money as soon as I know the expence &c.
you'll send me with the Books, if you add 25. of Lewis's
Catechism bound I will pay for them on the Terms of the
Society.

I have the pleasure to acquaint you that I think
the ardent profaneness with which we so much abominated
is in part abated and I trust a blessing on the means
used will lessen it more and more. Last Sunday morning
I sent one of our Soldiers to the Provost Marshall (our
Prison) for cursing and swearing to an horrible degree
and yesterday I had the courage to prosecute him at a
Court Marshall (what I have not known done for many
years) he was sentenced to be loaded wth firelocks on his
Shoulders, to have a paper fied on his breast setting forth
his Crime, and to walk in that manner a certain time before
the whole Regiment; I hope this will be no inconsiderable
means of restraining them for the future from such shameful
Practices.

That God would continue to prosper the good designs
of the Society are the prayers of

Ex

Y^r very humble servant

Read. 26. Aug. 1740.

Ordered the Books gratis, And
Thanks for his Zeal in prosecuting
the Profane Soldier.

Jos. Hudson

E 7

To Mr. Henry Newman. Savannah June 20. 1740.

Dear Sir

With great pleasure I can inform you of the success and blessing that attends the people of Benyon. On Wednesday I returned from thence, much delighted with the decency, order and unanimity wherewith everything seemed to be carried on; Never did I see so much Land cultivated in so short a time by such a small number of hands. Surely God has answered their Prayer, has cast their lot at length in a fair Ground, and given them a goodly heritage. For near 4 miles together did I walk over fruitful Plantations, and in a short time I believe their Fields will stand so thick with Wheat and other grain that they will laugh and sing. Surely the saltz-burners are an happy people. For I am perswaded that they have the Lord for their God. When I reflect on them and the Inhabitants of the other parts of the Colony, it puts me in mind of the great difference God once made, when there was darkness amongst the Egyptians, but light in the land of Goshen. — I took sweet Council with Mr. Bolzus and Mr. Gronau and have help'd their Orphan house to the utmost of my Power. As God shall enable I will do more. For I am verily perswaded my money cannot well be employed better. Yesterday I sent some Cotton to employ their People in spinning and am shortly to send them a Weaver's Loom. They can now furnish themselves with food, and if assisted a little at first, may by the blessing of God in a little while raise a Manufacture for Coathing — amongst themselves. I have several spinners and one Weaver employed at Savannah and have now above a hundred yards of home spun Cloth in the House. picking Cotton is excellent employment for my little Orphans. — Blessed be God all things go on well. Since my arrival our

Dear

dear Lord Jesus and has been, plead humbly
forth his Glory, & several of the Children are likely to
be brought truly to believe on him, a particular Account
of our Economy I purpose bringing w^t some others, & go
to England. God only knows when that will be. In
mean while, I write this for the satisfaction of the Gentlemen
of the Society, and to give them a proof of my being

Pray my particular Love
to Mr Thorold, Captain Hudson,
Mr Ziegenthaler, & Mr Tordson.

Read. 16. Sep^t. 1740.
20. Sep^t. W. Vernon desid^d a copy of this Letter to be
communicated to the Trustees for Georgia.

Dear Sir

Your & their very humble Servt.

George Whitefield.

To John Thorold Esq^r.

Extract of a Letter from the Rev^r
W. Griffith Jones at Bath

Jan^r 10. 1740/41.

W
I am oblig'd to you for the Account you
sent about the Patent for Printing the Bible, pray
Sir, can you inform your self whether the Grant for
Printing the Welsh Bible in London may be obtain'd
at an easy Rate from the Chancellor or Vice-Chancellor
or whoever else in Cambridge? Mr. Newman by his
large Acquaintance may possibly find Opportunity
to enquire about it, to whom I wrote about it to day,
but did not mention this.

Read. 13. Jan^r 1740/41
and a copy given to Mr. A. D. Denme
to make the enquiry desid^d.

To W. Kenny & Newman

Extract of a Letter from the

Bew. Mr. Griffith Jones

Bath. 10. Jan. 1749.

MS.

I have much better Accounts of the Schools this winter than I expected at a time of such Scarcity of provisions, when Food is so dear and the poor so indigent of money to buy it, yet they come in great numbers to be taught the things pertaining to their eternal Life tho' they labour under great wants for the necessities of the present Life. The Schools are not as yet so numerous as last year for want of Welsh Books the explanation of the Church Catechism now in the Prep will (when furnish'd) serve to set up more Schools; two Heels of which you have been pleased to convey home, I hope & wish y^e whole of it may be expedited w^t all possible speed; but deareh^r it grievy me much that I am not able to furnish but very few of upwards of 12. thousands who have taught ^{been} of two last years w^t Welsh Bibles, which they cry for as for their Bread of Life; There is about 130. gwin or promised to be given towards an impression of it and encouragement of the School w^t tho' but little in comparison to y^e great expence y^e looks as a hopeful beginning toward bringing about so great a work of Charity - of the best kind and greatest need; Your honourable Society have once relieved our wants, I mean procuring as an edition of the Bible by Subscription, whereof we are oblig'd to retain always a grateful remembrance; but as much the greatest number of such as want it now have no money to pay for it, I know not what to say and can therefore only leave it to divine Providence, and the consideration of the Charitable, and am

Deareh^r yo^r &c.

To N. Henry Newman

Extract of a Letter from the Rev. Mr. —
at Sheldon near Coalville Warwicksh. Nov. 1741.

(not)

As to the State of Religion in Birmingham and this Neighbourhood, you may perhaps hear of it more particularly from our Friend Mr. Hastings than I can inform you.

I have not heard of one Convert to Popery in these Parts of many Years, though there is a Popish Seminary at Edgbaston within a Mile of Birmingham, and a Mass House at Solihull the next Parish to Sheldon. Their Priest (of the Name of Hall, one of the Beggarsly Orders) is extremely ignorant, and understands a Horse or a Dog, (for he is a good Sportsman) much better than he does his — Breviary.

At Birmingham their Presbyterian Min^r is a Hot and Zealous Arian and Socinian he both Preaches and Prints his Heretical Opinions, and they have spread

very much. Another Sect have sprung up within these few Years who have built a separate Conventicle and call themselves Elect Baptists who beside their Anti-pædobaptistic Opinions, have reviv'd the rigid Doctrines of the Old Puritans, and reprobate all Mankind who are not of the same Opinion with themselves. I forget whether I ever gave you notice of this Sect before at Birmingham. The Free thinkers there are chiefly among the Barbers, Attorneys' Clerks. In my own Parish, I thank GOD I have no Dissenter of any Denomination, and nothing to do but to preach the plain Doctrines and Duties of Christianity amongst those committed to my care.

I must leave off that I may have room to subscribe my self

Dear S^r. Your &c?

To John Thorold Esq.
in London.

Tunbridge Wells
July 9th 1741.

Dear Sir,

(N)

I was in hopes to have paid my respects to you at the Society long since, but I really have not been so well of late as I was at the first coming down to this place. The chief reason of my troubling you at this time is to recommend to you a book just published by my worthy friend Dr. Isaac Watts On the Improvement of the Mind which is a supplement to his justly admired Logick & particularly I would desire you to take notice of p. 112. &c. where you will find his Sentiments exactly tallying with Mr. John's notions and ours, at a time, when we were, I think, very laudably employed in correcting an evil in our Schools — which I still hope is not past a cure: If ever those papers should be printed which justly deserve it, these pages of Dr. Watts would well become the preface, but this is entirely submitted to your Judgment I am satisfied you will be much pleased with several passages of this book & I shall take it as a favour, to have the same kind hint from you, whenever you meet with an Author that suits your taste. There is such a spirit of piety breathes thro' every thing that Dr. Watts writes, that I am glad this book is like to get footing in our Universities and I hope will be looked into by the Masters of our Great Schools &c. — I am sorry I was obliged to go into the Country, where I have been an utter stranger to the progress of the pious Design of printing Welch Bibles, I hope that truly glorious Scheme will have no rubs or difficulties of any kind thrown in its way.

There is now in the press a second Edition of my Father's Indian Instruction, which has gone through his last inspection, and the correction of several of his learned and pious friends, amongst the rest Dr. Isaac Watts; and I hope it

hope it will be now free entirely of all party bias, and
be filled with a Catholic spirit, to recommend the sacred
truths of our most Holy Religion to all Denominations
and all-meaning Christians. Such a book was certainly
wanting at home as well as in these Countries, where our
Blessed Redeemer is not yet known.

to be *Dear Sirs*

Yours faithfull friend

I beg my service

may be made acceptable

is on the side

to my friends of the Society.

and obliged humble Servant
L. W.

Geo. Wilson

To M^r. H. Newman

Dear Sir

Extract of a Letter from the Rev^o W. J.
Carpenter at Sheldon Warwickshire. 13th June. 1794

ear Sir
I have from time to time distributed many of the same
sort of Books now sent, not only among the Poor & inferior
Inhabitants, but the more substantial Farmers, which I can
give you the pleasure of knowing has been attended by the
Grace of GOD with so much success, that I have always a large
number of monthly Communicants, and the Inhabitants in
General as constant Attendants upon Divine Service twice every
Lord's Day, and in all respects as regular a Parish as any in
the Diocese.
One circumstance you will give me leave
to say, not the most remarkable for purity

One circumstance you will give me leave
to mention which in an Age not the most remarkable for purity
of Manners does some credit to my Parish. I compute
that we have about 400 Inhabitants in the Parish, and in the
Twenty Years that I have lived here, we have had but one
Bastard born in it, which was begot by a Stranger upon a
foolish Woman. I think it worth taking Notice of to
you, that you may have the satisfaction of knowing
the Pious Designs of the Society have not been frustrated
by their favours which have passed through my hands.

W. Henry Newman. Extract of a Letter from
Freeman at Swaffham in Norfolk
17. June 1741.

At Huntingdon I was at Church with good Mr. Pennington he is an excellent Man and magnifies his Office, so does Antideon Lunn Preacher twice and reads Prayers every Sunday. The last Sunday was to hear Mr. Timlowe, who is also a valuable plain Preacher and good exemplary Liver. great Decency observed thro' the whole Service. I hope the Books about decent Behaviour and frequent Communion (and which he has dispers'd) has been of good Service, some of his people thus spoke to me of them; every body kneels at Prayers; are very still and Attentive all the while of Divine Service: I own it gave me much pleasure to observe it since by his Letter inserted in the book in the Office he then gave but a melancholly account lous in Bartlet's Buildings.

Read 23. June 1741.

Extract of a Letter from the Rev.
W. Arth. Holt at Chester in Maryland
18. Feb. 1740.

To Hen. Newman

12
Sir I hope you have received my Thanks in behalf of my Parishioners for the Society's last kind Present of Books: The Accounts of the Society's Proceedings in regard to the Charity Schools have raised in my People a great desire to be the Objects of the Society's farther Favors, who have moved me earnestly to petition that the Society would incline to Mission hither some of their Charity Scholars when thoroughly instructed to teach Reading, Writing, and Arithmetic, &c dispos'd to instill good Principles into the Children; and oblige them to continue for some certain time in that Employ: By this means many numerous Families would read the word of GOD, which at present they are unable to do. They would be willing to build School houses, and provide Necessaries for a Teacher, this they always shew their readiness

read English or write their own names nor do even such as
for any time they soon grow weary of that Business & change
their Employm't. for they find the Conveniences in this plentifull
Country are easily got with little pains in any business, Labor
is a very dear Article here.

When any one attempts to teach a School here that he
make a tolerable use of his Pen, he is quickly persuaded to quit it for
some writing Office and perhaps that is presently thought too
great a Confinement; nor must a Schoolmaster's principles be
examined lest he should be affronted & leave the School in disgrace.
This gives a lamentable opportunity to disaffected Persons and
those of the Romish Church to do mischief: which I dread
their taking a great advantage of except the Society of their
wisdom and Goodness assist us with a remedy.

If the Society will please to Mission one of their Charing
Scholars to me oblig'd to be subject to my direction for 3. 5.
or 7. years as they think fit to make the experiment; his
Papage being paid in England, I will build a School at my own
Expence on my own Land, & put as many Children under his Care
as he can teach, & appoint some Negroes to be instructed by him
at proper times: and I will gladly find all Necesaries for him
& add for his further encouragement & Benefit of my Clerk's
place if he be capable of discharging that Office.

By this means the great Good which that venerable
& Laudable Society have so much at heart will be promoted in
little or no Expence except a few books for poor Children and they
probably will soon be provided by the Distributions of well dispos'd
persons amongst us after it is once begun and encouraged by
the Society: who if they please to lay any Command upon
me shall find my obedience to the best of my Capacity.

I beg they may with your Self, accept the duty of
Chester, Maryland.
Feb. 10. 1740/1.

Y^r most oblig'd and
most obedient hble Servt.

Arth. Holt.

Extract of a Letter from the Rev^o Mr. Town
at Sandal, Magna, Yorkshire 10. Aug. 1741.

To Henry Newman

My Dear and Worthy Friend Mr. Disney
is no more! He died about a fortnight ago to the in-
expressible grief of all his Friends, and indeed of the whole
Neighbourhood, to whom he was very dear. And
great Reason there is for his being so, for I never knew a
person so industrious in doing good of all kinds to all
People of whatever Rank or Degree as was the late
pious and reverend Mr. Disney. He was a Clergyman
of a most Exemplary Life, of Extensive Charity, and
profound Humility. He was indefatigable in his
Labours and Studies. In a word I speak it upon my
own knowledge, he continually employ'd his whole
abilities of Mind, Body, and Estate in the Glory of
his Maker and in relieving the Temporal & Spiritual
Wants of his Fellow Christians. He has left two
several Legacies of fifty pounds to the Society, to
be paid at two years end. He has constituted me
one of his Trustees. I will take care to transmitt
an Extract of this part of his Will for the use
of the Society as soon as I have opportunity. There
is a Proviso in his Will that if he shall hereafter
by any writing under his hand alter any of the
Legacies &c. Such writing shall be observed and
taken as part of his Will. As soon as his Papers
and Minutes are inspected by us his Trustees, I
will make a Report to the Society, if any thing
occurs to hand touching the two Bequests above.

Read 25. August 1741.

To Henry Newman

Extract of a Letter from W. P.
at Exeter Aug^r of 29. August. 1741.

(MS.)

On Thursday last was laid the first Stone
of the Devon. and Exeter Hospital for the Sick & lame
Poor &c^r to be supported by Voluntary Contributions
which since the 18th of July amount to above 1000. l.
sterl. Actual Subscriptions and Benefactions.

The Proposals were published in the S^r. James's Exeter
Post and yesterday there was an Advertisement in our Exeter
News Papers of another Hospital, to be maintain'd by
Voluntary Contributions, for the Sick Poor of this City only.
Party is the great Enemy to the best Undertakings.

Since my last a Person unknown has by his friends
in this City opened private Schools here and in Devon.
for teaching 100. poor Children to read and give them
Books for that purpose. It is observable that the
Parents of Poor Children often chuse to send their
Children to these Schools, before the publick Charity Schools
where they are cloathed as well as taught, is not this the
Pride of Poverty?

The Charity of private Persons bestowed in teaching
the Poor Children of their Neighbours in Country Parishes
increaseth in many Places: Were it universal there
would be good ground to hope that few of the rising
Generation will want the opportunity of learning to
read the Bible, and that every person capable of
reading it may have one.

Read. 1. Sep^r 1741.

Extract of a letter from
Rev'd Mr Jones, at Rijton Abbotts in
Huntingdonshire 6. October 1741. —

To John Thorold Esq;

(Wt)

Since by the favour of the worthy Society
for Promoting Christian Knowledge I have been
admitted (how undeserving soever) to be one of the
number I conceive it will not be disagreeable either
to the design of that Society, or of my admission, or to
your disposition and frame of mind, if I acquaint you
briefly with the state of Religion in these parts, and
particularly in the district committed to my own care
and instruction. — As it must be owned on one the one
hand, what is observable in most places, that Religion
does not thrive alike in every district within this
neighbourhood; so I can truly say (and that you will
believe, with much pleasure) that it has made some
considerable advances of late years, hereabouts. We
have several worthy Clergymen in some neighbouring
Parishes, who as they are bless'd with a great share of
useful Learning & Piety, do use laudable endeavours to
instill the Knowledge, and promote the practice of true
Christianity in the Flocks respectively committed to their
Charge. I have the honour to be in the number of
about half a dozen of these, who meet together by ap-
pointment at certain times, to cultivate a conversation
directed to the service of Religion. And I trust that as —
we all find personal satisfaction & Improvement —
in such interviews, our several flocks do also either
more immediately, or more remotely, participate in the
Benefit which we ourselves receive. Three of us —
are members of the Society abovementioned; and the
rest are persons who unquestionably have the interest
of it nearly at heart; if Piety & the visible love of & a
constant endeavour to promote it, is an unquestionable
sign of such an attachment to that interest. — As
to the religious concerns of my own parish (for that of
which I have the care deputed to me by a Superintendent)
I hope I may affirm with great truth, that I see —
evident signs of progress of Piety therein. which I am

bold

old also is visible to others, who are not ~~so~~ ^{so} near me, & I have laboured here according to the ability, more or less, unto me, upwards of thirteen years: But still I had reason to hope my Labours were not altogether without success; in former years, I am now far more certain than this that Blessing of God, they have been peculiarly unsuccessfull within these 3. or 4. years, last past. — They may have been owing in some measure under the aforesaid apostolical, to my having introduced a monthly Communion to my having increased my Labours in catechising and preaching, and also in visiting and conversing with my Charge, with a view to promote the course & spread of Religion; to my encouraging of Psalmody in the Chapel, and my more diligent inspecting a Charity School, which has for some years subsisted in this parish, and which is the main give, me great content and raises my hope concerning the growing generation. — to the good works and influence of the leading Family in the parish (how I and my Flock owe much under God;) — and I hope you will permit me to say, in a very particular manner to the little Book entitled Admonition and friendly Address which I published about a year ago. — If I should tell you that book poor as it is has greatly heightened the love and esteem of my Parishioners towards me, not to say of others, in neighbouring Parishes, I suppose you will not disbelieve me; and perhaps, much less when I inform you that most of the Houses in my parish have set up and regularly continue Family prayer (divers of them both Morning and Evening) together with the reading of the H. Scriptures, or other good Books; & their common conversation is, I believe much better'd of late & turned in some measure into the proper channel; which I shall endeavour to encourage & make more effectual. I have also had divers instances given me of this Book proving useful in other parishes hereabout. — May great God continue to send a Blessing: And may I always share in your Prayers, & those of all good men, to this purpose. — When you next favour me with a letter, be pleased Sir to let me know if your Society has come to a resolution about, & encouraging of this Book: The first impression of w^t has been for a good while sold off; & I have been often asked for more; besides that a Gentleman who is a Member of your Society, (a very worthy Clergyman in Wales,) is about having it translated into the language of that Country. —

for Billed Pegs in
Frithstone Building
Holborn London.

Sir

In a printed Letter lately sent me by Mr. Newman I find you mentioned as one of the Treasurers to whom money may be sent for the use of the Society. For this reason I give you the trouble of the above Bill which I don't confine to any particular Branch, but leave to be applied at the discretion of the Society. If the Gentleman on whom I have drawn the Bill should refuse to pay it, please to return it to me and I will send you a Bill on another Person.

A Society was erected here at Scarborough about 12. years since, for giving Cloaths to poor Children and teaching 'em to read English, Writing and Arithmetick. The Members have weekly Meetings and each at his first Admission subscribes 5. Shillings and engages to pay 2 pence if week. If he neglects to attend the Meetings before such an hour he forfeits a penny more and if absent the whole evening (unless sick or out of Town) two pence. We were but nine Members when we began, and yet by these means and by the help of Charity, Summons twice a year and other accidental Contributions the Society have increased and flourished to such a Degree that we have now under our care 26. Boys & 14. Girls & a Stock of above 300. I imagined this Account w^t would not be disagreeable to the Society at London w^t is the reason why you receive it from

Scarborough
Nov 3rd 1741.

Ec.

Sir
Yours obd^r & humble Servt.
Rob^r North

Read 8. Dec^r 1741.

M^r. Henry Newman.

Leadenhall Street, M^r
28. Dec^r. 1741.

Dear

In Compliance with my
Promise of answering the Questions proposed
by the Society, I take the liberty of sending you
the following Hints.

The Mahomedans are expressly forbid
to read or Pronounce any words or sentences that
are peculiar to the Jewish, Christian or Pagan
Religion such as, In the name of the
Father, Son & Holy Ghost &c among
the Christians. And as such are to
be frequently met with in our Books it re-
pudiates them strongly against them. If
in any of the Mahomedan Countries, such
Books would be tolerated it would be in the
Moghol Empire, they being under less Restraint
there, than any where else. I know several
People would be glad to have them in their
Libraries but more to satisfy their Curiosity,
than with any view of being instructed — But
should they be distributed with any apparent
Design of instilling any other Doctrine than
their own, it would alarm the Priesthood &
the more Bigotted people who would forbid them
to be perus'd.

The Hindostan Language is spoke all
over the Moghol Empire, except at Cashmire —
where they have a distinct Language of their
own, & at Kandahar and the places near it —
where they speak a Bastard Persic — The out-
skirts, such as the Mallabar & Coromandell Co^r
Ireckon no part of the Empire — This
Language has no Character peculiar to it, —
have I ever seen any of it in writing, except a

Songs, which are wrote indifferently either in the Persie or Guzerat Characters — It was formerly peculiar to a place called Cambi and the Provinces of Agra and Dehli; but now it is a very General Language, there being few people who do not understand it; of late it is become very Copious by adopting so many Arabick and Persie words.

There is another Language called the Guzerat or Banian Language which has a Character peculiar to it self. This Language, as well as the Character is originally derived from the Sanskrit and is Current among all the Trading people in the Empire, it is in it their Bills are drawn, their Letters wrote & their Accounts kept — so that this and the Persie are the two most universal Languages for writing any thing; & the Hindoostan Language for Conversing with the Natives in General — The Sanskrit in which the Books of their Religions are wrote, is only understood by the Brahmins.

I am with Respect

Si

Yours most Obedient humb^{le} Servt

J. Fraser.

See the Original Letter N^o 16257.

W. H. Newman

Extract of a letter from
Cap: Ribera at Plymouth
10. January 1741/2

I thank you for the opportunity you have given me and the good Opinion you have of me, and I do assure you, you are not mistaken for I always am sincere; In relation to the Spanish Prisoners, I have visited them several times while under my command and found them for the most part of low Stations & very ignorant and so prepossess'd in their own Opinion, and so incapable of receiving any Instructions.

Notwithstanding I have found one among the Multitude: about nine Months ago that desired me (when he found I was a Spaniard born) to tell him what was the Protestants principles: what reasons I had to abandon the Roman Catholic Religion? you can hardly conceive what pleasure it gave me when I heard the Man ask me that Question I have satisfied him in very short Terms, and after the Man confess'd to me, that he had a long time been persuaded that the Priests in Spain had prepossess'd him with very wrong notions against the Protestants, he tell'd me he was born in Portl: Maria near Cadiz and having had the opportunity to serve several English Merchants in that Town; and in that time having observed in what regular and charitable Manner they liv'd there he thought with himself that it was impossible that men who liv'd in so civil a manner, should be so much in the Dark, and even in a state of Damnation as he was made to believe. I have given him the Common Prayer, the Old & new

Testam.

and other Book of Controversy against the Pope
all in Spanish, and do assure you he has made
a great Progress, and appears to me to be intirely
Converted.

The man is about Thirty years of Age,
Reads and writes very well and has a good capacity
Understanding and a gracefull mean, his name
is Juan De Sierra, and a very Personable Man,
a good Sailor, has been three times in the West Indies,
knows all the Ports and Creeks there.

When this Prisoner was brought here, they
was examined in relation to Murder of Col. Blaithwaite
and this man discovered the Person who did it, and
the Fellow is at this time in Jail in the Prison of
this Town on that Account.

The Commissioners of the Sick & Wounded
and the Lords of the Admiralty have been informed
of this affair, and D^r Wyatt who has the Care of
the Prisoners in this place assures me that he
has represented to the Commissioners of the Sick
and Wounded the good disposition of this man,
and is dangerous and willing to serve the King
on board any Man of War the Lords of the
Admiralty shall think proper, and before he
goes will abjure all the Errors of the Romish
Religion in a Publick manner.

M^r Wyatt tells me the Commissioners
of the Sick and Wounded have refer'd this —
affair to the Lords of the Admiralty but there
has been no Answer.

Now, Sir I have told you the truth as far
as I know relating to the Prisoner Juan De
Sierra, and beg if you think what I have related
be sufficient grounds for you to go upon that
you'd be pleased to use your Interest with the
Lords of the Admiralty to get this man put
on board one of his Majestys Ships of War as
they shall think proper.

I beg the favouring you have an opportunity you'd be pleased to give my humble Duty to the Lord Bishop of London, and if you think it proper to desire his Interest in this affair, be pleased also to favour me with a Line to let me know if anything can be done in relation to this Man. I believe it will be very advantagious for the King's Service.

I have taken care to put this Man among the Guard that has the care of the Prisoners, and he has obtained a tolerable knowledge of the English Language, for which reason I beg you'd be pleased to send one Common Prayer in English, another in French, and what other Books you think proper, I'm in hopes from the example of this Man others may be converted.

Extract of a Letter from Capt
Ribera at Plymouth 10. Janth 1744.

To M^r H. Newman

I received the favour of yours, and I thank you for the trouble you have given your self in soliciting the liberty of. Ihan De Kettie by the same Post that brought your Letter an Order arriv'd here from the Lords of the Admiralty that gave him his Liberty after he had in a publick manner made his abjuration of the Romish Religion, which he did, and in two days after I carried him to Adm^r Balchen whom I shew'd him very kindly, & shew'd me the Copy of a Letter to you and immediately ordain'd him on board the Princeps Carolina Man of War, where he was very well received, & well recommended.

The poor man appears to me to be very sincere, and I hope will do very well.

Mr. Lawrence Esq;
at the Rainbow Coffee-
house in Cornhill

Bath 9. January 1741

Sir

I am well informed that Popery has lately made some progress in this City through the abundance of Priests who come here to attend Popish Families of Distinction. Their chief Objects are poor Families, who being ignorant, are a more easie prey to their fallacious arguments, especially as they are well baited with money in the shape of Charity, which is not spared by the Rich who are intent upon making Proselyts.

There is a great concourse of People to publick Masses, which is connived at for prudential reasons: but when complaint has been made to the Chief Magistrate of the great Industry of Popish Priests to persecute Protestants and that he ought to check this by threatening to shut up the Masshouse and to banish the Priests, he is deaf and cold, apprehending as I suppose that it may prove detrimental to the Trade of the City.

If Magistrates are but warmly premis'd in the cause of Religion there is no help for it and they must answer for their negligence to God at the great day, but this shou'd incite our zeal.

For this reason I would wish that you would find means to convey me, 2 or 3. £. of the Protestant Catechism which I will take care to see properly distributed in order to fortify ignorant people against the wiles of these false Teachers. I hope this will not be construed as a misapplication of our funds, especially since a considerable part of it arises from England, and the Benefactors would not I am perswaded think so small a share of it unfaithfully employed. I am
your very faithfull humble servt.
Joss: Kilmore

J. Thorold 1743

Extract of a Letter from
Rev. Mr. Griff. Jones at Sandown

24. March. 1743

Dear Sir

W.M.
I have long since distributed
your Charity towards the bodily ^{needy} of the poor, who
are indeed incredibly numerous and indigent. I
pleas'd God to bless me with the distribution of
considerable Doles towards their relief in the
same manner since, which have been visible
means to save several extremely poor families
from Perishing. They bless God for their Benefactors
though they know them not.

I shall be very glad to hear further of the
stirring that is or may be among our Welsh
Bp's. about a new impression of the Welsh Bibles
they are much wanted in South Wales but in
North Wales, one thousand of them will be more
than enough to supply the Country for several
years, except the Welsh Schools are permitted to lend
the poor to read them, the Country poor people thro'
several Counties there are so eagerly desirous of
being taught that no less than 300. of them desirous
to come to one school in Gwynarvonshire, but certain
disaffected persons (who are more so of late than
usual) stir'd up Mobs in Towns and Villages
to beat away the Masters, some of them to death
almost, and others were illegally imprison'd, but
all of them (having been very much abused) are
however return'd alive and some of the Inhabitants
in the County above have been forced to quit their
houses and Lands for attempting to set up family
Worship in their Houses and all by the instigation
of some who should have promoted that good Work
tis very eas'ly remarkable how many thousand
have been so far awaken'd as to the want and
loss

long to be caught by the few schools that have
been there and the late further effort of setting up
more, which tis hoped will not be without its
good fruit in the issue of this affair at length
by the direction and blessing of Divine Providence
but so bad is the spirit that is raised in the Towns
and Villages there at present that I am inform'd
some of them will not suffer a single Traveller
to pass through without razing the bridle of
his Horse and bid him swear, if he does, they
call him a Brother and let him go, if not they
bang him first with Clubs and then throw stones
from the street after him to the end of the village,
How long O God shall iniquity triumph!

To H. A. Newman.

Extract of a Letter from Revd.
D. Colbatch at Oswell near Royston
in Cambridgeshire. 30. March 1742.

(181)
A Certain Person being about to purchase
a parcel of Land with which he designs to endow a
Charity School to be founded by himself for teaching
all the poor Children of this Parish desires to be
informed how he may secure his Benefit from
the Act made in the ninth of this Reign to restrain
the dispositions of Lands.

Cases like this have doubtless before now
been laid before the Society: or some of its Members
yourself in particular been consulted upon them, you
will greatly oblige me by letting me know the Answers
or Directions that have been given.

The forms prescribed in the Appendix to
the Act of the Society p. 30. and p. 56. do not come
up to the present case. I am

Read. 6. April. 1742
No. 16384.

Yr. very humble and
Obedient Servt
J. Colbatch

W. M. Colbatch's opinion on Colbatch's
Letter foregoing.

(iii)
In Answer to D^r. Colbatch's Letter, he
may be informed that the Person he mentions must
take a Conveyance of the Land, which he is about to
purchase, to himself and his heirs, or if he is a mar-
man, to some Person in trust for himself, in order to
prevent his wife's Claiming Dower. When this
Conveyance is made, he may then by Indenture of
Bargain and Sale in rolled in the high Court of Chancery
and Executed in the presence of two or more Witnesses,
in consideration of five shillings convey the Land to
such Trustees, as he shall think proper, and their Heirs
for the charitable purposes, for which he designs to
settle it. But in this Settlement there must be no power
of revocation, nor any Estate, Interest or benefit in the
Land reserved to himself or any Person claiming under
him, and it must take Effect in possession from the
time of the Execution.

If these Directions are observed, the Settlement
will be good, provided the Dower lies 12. Calendar
months after the Execution thereof.

Read. 13. April. 1742.

W. Nelmoth
and sent a copy to D^r. Colbatch. 9. April 1742.

To M^r H. Newman.

St.

Exhibit of a letter from Mr.
W^r Gay at Exeter Devonshire 6 Sept. 1742
I humbly request that the following Acc^d of a
late Correspondence between Mr^r Edward Cave of Ex-
eter & myself may be laid before the Society the ob-
ject & design whereof itself will shew. viz.

Mr^r Cave St.

Exon July 29th 1742
I take your Edition of the Description
of China; & as I think the Encouragers of the Work
to be fairly engaged

plain to you. 'Tis pity you have not a better Editor, he seems not to be a Master either of the French or English Tongues. Better care should be taken of the Correction of the press. However these things are tolerable, But the Notes (some of them) are abominable. The Author, I perceive, is a Protestant, so far I am with him, but I would have him to be a ^{True} Protestant, at least he ought to write so that ^{True} Christians may bear to read him; for such (I presume) are much the greatest part of the Encouragers of your Edition. You ought not to make us encourage an affront offer'd to ourselves, & an Indignity to our own Religion.

The Notes that are the immediate occasion of this Letter, are A. p. 640. B. 644. A. 646. all leveled against a particular Providence, which he boldly condemns & sentences at once without a hearing, as a false & mischievous Doctrine. Methinks the Annotator, if he pretends to any modesty, or Reason & Equity, should first have attempted to disprove what ^{True} Christian writers of the first Rank, particularly Dr. Sherlock, have said on this point. To add no more as to this.

The latter part of Note A. 640. is an Insult on Revealed Religion which hath made known to us & only true foundation of Virtue viz. The fear of God, of which had this Annotator had a greater share, you had escaped the trouble of this Letter. This Note (not to mention A. 639. which leads to it) is full fraught with Errors that strike at the foundation of Virtue & Happiness. Thus he discovers himself to be a Bigot to something that the ^{True} Christian Religion is not to be reconcil'd to. Indeed at first setting out we had a Taste of his inclination. Note M. p. VI. of the Authors preface. The Passage there which he would fain have thrown out & utterly deprived the Reader of, is a beautiful & edifying one; & I know not how he would have made Amends for the Loss of it.

I suppose you are accountable for this Conduct. If it is thought fit to be continued, I think all Christians ought to chuse rather to burn the 28 ^{91st} already published, than encourage any more; & in that case you may expect to hear of this again in a publick & perhaps less agreeable way.

In the mean time

you should not do Justice to your intentions upon
:ing the Leaves which contain the notes first granted
as was formerly done with regard to Note A. p. 102.

P.S. What I have said touching I am
the Translation is meant chiefly of Your humble Servt
Corbin 91^o published sometime ago Richd. Gay

To which Mr. Cave sent me the following answer: viz.

Rev. St.

Augt. 19. 1738. St. John's Gate.

I forbade the Translator long ago to insert
any Notes, but such as illustrate the History. I have been
printing two Sheets which occasions a Difference with the
Annotator. He has wrote a little answer, in a Scrap which
I inclose, a copy of which was sent him. However I will now
look on all the Sheets before printed, & erase his notes of
that kind. Neither should he translate any more, but for a
Contract. The Difference between us is his insisting that
there is no necessity to reprint any Sheets. I could wish of
reprinting the other in N^o 28. might be avoided now they
are published; these other have not been published. Pray give
me your Opinion. I am much obliged to you for your
last, and am Your humble Servt

Edw^d Cave

P.S. I don't approve his notions, & if I did, should
not think it prudent to publish them
in such a work.

That part of the Annotator's Letter above mentioned
which Mr. Cave sent me inclosed in his, follows viz.

Mr. Cave.

The Doctor is with me so far as I am of his
opinion, & against me so far as I am not. If I am big to
to my own notions its plain he is to his own: witness his
crying up the Necessity of a Discretion which I believe
every Subscriber but himself would think with me only
to have been omitted. I will defend my position, in
which he knows I am far from being singular, if it
pleases either publickly or privately, and am pernicious
it would be for the Service of the Book as well as of The
He is a party as a clergyman, have you the objections
any layman? methinks to change or castrate anything
on such a Letter would be very unreasonable

Mr. Cave sent

Mr. G. has made also two Journals of the meetings intended to be publish'd, which he did to satisfy me that better use would be taken for the future, for he gave me to know by writing upon one of the Journals, that the same were cancelled, & most of the Translators notes (some of which I found to be also very exceptionable) were left out.

My answer to Mr. Cave's Letter. viz.

Mr. Cave

Mr. H.

ff.

Exon Augt. 26th 1738

You desire my opinion; I suppose you mean as to the reprinting the Leaves which contain the notes objected to in my Letter. I think they ought not to have been published, & the proper amends for having published them is to call 'em in, which now may be done.

When I wrote to you I had not then read so far as p. 650. You assure me that you do not approve of the Translators notions, I cannot think then that you will upon second thoughts permit your Edition to go on with Note E. p. 650. I shall observe on occasion of this Incarnate God of the Bonzas that the followers of every pretended Revelation ascribe a Miraculous Birth to the Author of their Sect. I believe that this assertion can't be made good, & that History is against it. No matter for that, it may be it serves your turn. I would observe that the Annotator knows that Christians do ascribe a miraculous Birth to the Author of their Religion. I wonder therefore he did not offer at least some Salvo or other in Complaisance to the Yrian Subscriber, e:gr: by saying, the followers of every pretended Religion no less than of the real & true; or, that he would not be understood to design an Innuendo that Yrians are followers of a pretended Revelation, nor to mean that such Revelation whose followers do not ascribe &c. - (if there should have been any such) is not a pretended one. I observe that he here calls ff an incarnate God, for which ff du Holde gives him no warrant that I can find; no matter for that neither, it may be, What is this then but making for himself a handle to introduce a parallel that I know not who can like but for the Impiety and Injustice of it? If he called ff a man deified or who look upon himself to be a God, the Expression might have come nigh to Truth & Justice, &c. or,

to take the

to take the ~~most~~ advantage of the Author, & ~~the~~ ^{the} Spirit incarnate, the Author would thus have helped to ~~him~~ him out. This is one instance more among others, which shew that he doth not write like a Christian. Pray do view them, & you cannot be willing to let such notes pass, tho' you yourself should be at the charge of the Alteration.

But, the Translator (who can not I suppose have contracted with you for a liberty to write & to make you print what he pleases) goes out of his way & wide of his business in playing the Commentator so much, even tho' he were fit for the part. 'Tis a Translation that is rendered by nothing else, except what illustrates the work. Why should the work be marred not only by Notes (many of them) nesci, not to say wretched in themselves, but also thro' a want of application of the time taken about them, which the Translation itself proves might have been better spent about the Translation.

His Letter to you makes you but a poor Complainant, whilst he supposes you could have been satisfied by such an evasive answer. I thank you for what you send me of it. If I thought you could expect I should say any thing to it for your satisfaction, I would not pass it over. I hope you are now of my opinion, of which I desire your thoughts as soon as you can.

I am

In answer where to I have M^r Cave; Your humble Servt
Second Letter. viz. Richd^d Gray

Rev^d Sir

Your remarks are just, but it will be impossible to call the Sheets back. Whether therefore they may not be obviated by an Erratum, or an answer or excuse inserted in my own Name. Your advice on that Head will be acceptable. I now look to most of the Sheets.

Your humble Servt

Sept^r 2. 1798

Edw^d Cave

I am now to ask pardon for giving so long a Time & taking up so much of your time; I thought proper to lay the whole matter, on aect whereof now apply the Society, as fully & exactly as possible, that they might be enabled to make a Judgmt of it, to which I now refer myself by the affair.

Edw^d Cave Esq^r

Mr. Gaunt's staying that it's impossible to call
Sheets back, hath discouraged me from going any further
with him; it's plain he has no mind to do it, as I think
that the thing is possible is evident from its having
been done on the like occasion, as I have observed to him
at the end of my first Letter. What Mr. C. proposes to
obviate the poison by way of Erratum, Answer, or Excuse,
is, I conceive, insufficient, & would come too late; the
poison will have done its Business; & I think ^{it} short to be
vomited up now. Finding therefore that I have not
influence enough over him as a subscriber, I beg leave
to refer the case to the Honourable Society, If they ap-
prove of my conduct, and think my aim to be right, &
that I am not mistaken, I need say no more; They
know what proceedings tend to thwart their good &
worthy Designs & what not. I am with my dutiful re-
spect & service to the Society, whose endeavours may
Our good Lord bless & prosper

Yr. humble Servt
Richd. Gay

I am in debt to the Society; however I must request that
there may be sent me at their leisure a Pt. of 100 of the Common
Prayer Books which the Society afford at 9^l. and 6 Bibles
which they afford at 2^l. 8^s.

W.M.
Extract of a Letter from —
To Mr. Henry Newman The Bishop of London at Fulham
Midd. 15th Sept^r. 1730.

Good Sr.

I shall be glad at all times to do the Society
what service I can; but in the affair contain'd in the
inclaid Letter, I do not yet see that I can do any thing.
It is plain enough that the person who writes the Notes
is a Deist, but I know not who he is; & as to Mr. C. & the
Bookseller if any Body can have an Influence upon
him it must be the Bp. of Exeter. If such doctrine be
preached, it is in the power of the Diocesan to call the
preacher to account; but as to printing & publishing,
it is not in our power to prevent them.

Ex. — Sr. Your affur'd friend
Edm^r London

(105)
Copy of a letter from W^m Shirley,
Governour of N. England to D^r Wilson.

Boston N. England 21. June 1742

Rev^d Sir

I am favoured with your Letter and the Box of Books,
the Distribution of which I shall endeavour to make in such
manner as may best Answer the good Bp's & your intentions.
I have already taken the Opportunity of distributing some
of them at a Visit which the Episcopal Clergy of N. England made
me at their Convention here a few Days ago, & communicated
to them your Letter, & I have had some Conversation with the
Rev^d D^r Coleman of this place, a dissenting Minister of a Catholick
pious Spirit concerning the Distribution of another parcel of the
Books which produced a Letter from him to me, containing parti-
cular Directions for that purpose, a copy of which I inclose to
you with the whole of his Letter, by which I shall regulate
my Conduct in the Disposal of the remainder of the Books
or the greatest part of them; by which you will observe, that a
much larger N^o of these good Books will be wanted, & which
will be now particularly useful.

It gives me great pleasure, Sir, to be any ways Instrumental in
promoting the good Effects of your Rt^d Rev^d Fathers Labours and
Charity to the Heathen & Ignorant professors of Christianity in
this part of the World, which I doubt not will be also of great
Service, to every Christian family, which shall make use of them.
I shall always be glad to receive your further Commands &
am with great respect

Your most Obedient humble Servt

W^m Shirley.

P.S. Whatever Books you send me }
I shall take Care to distribute them }
immediately.

Copy of a Letter from the Rev'd
Olman to Governor Shirley Dated 18 July

Hon. Sir

Your Excellency was so good yesterday as to inform me of the Book come to you, with the valuable present of the pious Essay of the Rev'd the Lord Bp. of Sodor & Man for the Instruction of the Indians in the most essential Doctrines of Christianity, & which I wish were in every family of this province.

The Rev'd Dr. Watts of London in his last to me says, that the Bp. is a person of excellent Piety, & that his Son is a particular friend of his, who, with his father's approbation and desire put the Book under his Review more than once, & he let the Dr. know also of his writing to me about the Distribution of them. By this means I had considered the Book before your Excellency spoke to me of it, & found it a great labour of fervent Charity, to the souls of poor Heathen people, but the Benefit of it must depend upon the use which Missionaries and Neighbouring Ministers will make of it to the end proposed.

The Essay could never have come at a more happy juncture, by the account I have from many Ministers, more especially in Connecticut of a late surprising concern for Instruction & Salvation especially among the Clans of the Mohegs & Pequots, Nicantic, & Nicarcott Indians about N. London, Stony Town, Lyme, Westerly, Farmington &c. who have been obstinate Drunken Infidels from the Days of our Fathers. Our Ministers about these places are also greatly spirited to serve them, and are blessed with great success both in their Schools & preaching to them.

I hear also that the Indians at Nantucket & Martha's Vineyard are seriously improved and many along the Cape, which was once Plymouth Colony. I would therefore humbly propose to your Excellency that a N^o. of these Books may be sent to the Rev'd Mr. Mayhew of Martha's Vineyard, & the other Ministers of that Island, as also to Mr. Whiterock of Nantucket, & to the Ministers along the Cape, who serve the Indians in lesser & greater Bodies. Also that copies be sent to the Rev'd Mr. Drane of N. London, Mr. Parsons of Lyme, the Ministers of Stony Town, Mr. Javel & others near N. London, Mr. Parks of Westerly, Mr. Tonney of South Kingstown, and also to some of the Ministers of Long Island Southwards, as well as to Mr. Smith of Casiow Eastward.

In partic-

In particular I wish a large parcel might be sent to the
Sergeant of Stockbridge on our western Border, & his little Right
Flock must not be forgotten, Humanity & Christianity flourish
there, & I doubt not but by their example & Instruction, men
may be brought to love the Lord Jesus.

And for the future Benefit of all those, & other places, I wish
that a hundred of these excellent Books may be lodged with
the Reverend Presidents & Tutors for the time being to be given
away among the Students in both our Colleges of Cambridge &
Newhaven as a probable means, by the blessing of God, of edify-
ing and animating them for future services to their poor
Aborigines, among whom Providence may cast their lot.

But I am afraid I have cut out too large a field for your
Excellency's present Stock of Books, but I doubt not that God
will supply us with more from our charitable friends in England
who can not give their money to better purpose.

As to the Gentlemen & Missionaries of the Church of
England thro' the provinces, it will be the天然 duty of your
Excellency to serve them with copies of this most
pious & useful Treatise, if the Venerable Societies in
London have not prevented you in that care: I only wish
that their Ministers & ours may serve with equal care,
Alacrity & Success to your Excellency's great content & Joy,
as our common Father & Commander.

This waits on you, Sir, in obedience to your Excellency's
most obliging commands yesterday which I took to be the
true meaning of your proposal to Discourse with the
best Disposition of the Books committed to your care.

I will therefore add no Apology for the present writing
which remains, where words are lost.

I am Sir

with all Bonds of Duty

Ex

Your Excellency's most obedient
humble Servant

Benjamin Coleman —

Copy of a Letter from the Rev. Mr. J.
Rebello of Spanish Town in Jamaica to the
Dr. Wilson dated June 20. 1742.

Dear Sir

Your kind present of Books came safe to hand about three Weeks ago, & the particulars in your Letter shall be punctually complied with. Your venerable Father is pleased to call his Instruction for the Indians an Essay only, but believe me, Sir, I have not seen any thing so plain, & well adapted to the End for which it was principally wrote, as well as for the lower Clasps of White people, who are extremely ignorant. I have been often afraid that too many amongst our own people are only Christians in Name, But after the Societies have dispersed this excellent Tract of your Worthy Father, in such an extensive manner, as I hope they will, every person who will be at the pains to read it, will be able to give a reason for his faith, & from viewing our Holy Religion laid down in its native purity & simplicity, see the amiableness of its precepts, & the Absolute Tendency the practice thereof has both to their present & future Happiness.

I must now beg leave to mention an affair to you of that Importance, which I humbly conceive may well deserve the Attention of the Society for propagating the Gospel, & also of the Government. The Musketo Indians have wrote to our Gov^r. to send over a Clergyman to instruct them in the principles of the Christian Religion; these people have, ever since the Conquest, been absolutely independant of their Spaniards, & for some years last past have declared themselves Subjects of Great Britain, & have frequently sent over to our Gov^r. persons as Ambassadors, to keep up a Trade & friendly Correspondence with us.

There are several English men reside among them, one of them, a sensible person, I have lately conversed with, who assures me, that they have a great Friendship for the English, & that they desired to be united with us, both in Religion & Government.

Several

Several of these peoples, & also the Darien Indians, promised to assist, & a large party were actually on their march, to join the General & our Governor, in their intended expedition to Panama: from whence you will easily perceive Political Reasons, as well as Religious motives, why an affair of this importance, deserves most serious consideration; & that a grave, Discreet Clergy Man ought to be sent amongst them, & supported with a handsome Competency from Home; I need not say, how much will depend on the Behaviour and Abilities of the first Missionary sent there; on which Acct: I was very glad, that two persons who offered here did not go, as I thought them very improper persons, to be sent on so serious & weighty an Errand.

As to the Conversion of the Negroes (a Work much to be desired, but very difficult to be accomplished) I think the first Step to the making any considerable Progress that way, would be for his Majesty & the Privy Council, to send orders to the Planters to promote it, by allowing their Slaves proper time, & permitting the Clergy to instruct them in their Duty to God & Man. And what would forward this Blessed work, and indeed a general Reformation in all Ranks, would be a Governors hearty Concurrence, by encouraging the Clergy, & supporting them under the many Difficulties they would unavoidably meet with in the full Discharge of their Duty. For as matters stand at present, the Negroes are so absolutely in their Masters power, that a Clergyman has no right or Authority to go into a Planters Estate, to instruct or baptize any of his Slaves, without his express desire & consent, which I am afraid few of them would be disposed to grant. The Spaniards & French baptize all their Negroes immediately upon their landing, & train them up afterwards in the Principles of their Religion, & I am credibly informed, they are much better served by their Slaves, than the Neighbours, who neglect to teach them any Religion.

(16)

A Deity, A future State, & to do as they would be done
is, what most of them, have some notion of, & their lives
in general are not so bad, as they are commonly reported
to be. I have baptiz'd several Adults, after I had instruc-
ted them in the Principles of our Holy Religion, but never
otherwise. Pray excuse the Indigest'd Hints I have
given you, I shall be more particular by the next Ships
in answer to all your other Enquiries. I hope many
more of your Good Fathers excellent little Book will
be sent over to us, for our own People are in great
want of proper Books for their Instruction
I am, with great esteem Dear Dr.

Your afft & obliged friend & humble Servt

J. Pratt.

P. S. Your Fathers Preface, & the Admirable Extracts
from My Lords of Gloucester's & Oxford's Sermons pre-
fix'd to the Book, are extremely well calculated to
do good amongst our Planters &c^{es} and I hope they
will have their due weight, & I wish the Book was
in all their hands.

Extract of a Letter from
the Rev^t. W^r. Windon at
Groton in N. England
29. Sep^r. 1742.

To W^r. H. Newman

Dear Sir

The Infant Church of England in
this and the neighbouring Towns, Under my Charge,
for near two Years past, has suffered thro' abund-
ance of Obloquy and Oppression; because ascribed
to that surprizing and bewitching Spirit of
Enthusiasm, which has in these Towns been
known all before it, and I think is attended with
the inspiration of evil spirits as has been in
some cases by all acknowledged.

Not^r

Not long since one Jewell preached at a Meeting
not 50. Rod from my house, and during almost the
whole of his performance; three Women prayed, and
exhortation, (one with her Cap turned off and her hair above
her ears) to the admiration, and astonishment, of
abundance of People. I have seen myself 14 or 15
Indians apparently in the most racking misery
and Distress; only by the Exhortation of a poor little
rake young fellow. The Indians have now this power
of charming among themselves; and some have been in
this miserable State probably a hundred times by the
Presbyterian Teacher in this Parish; a young Woman
has been struck seemingly dead; and continued in
senseless and speechless condition above 30 hours.

At this time of Darkness and Delusion, to receive, to kind and gracious a present of good Books from the Hon^{ble} Society for the Promoting of Christian Knowledge: was the most seasonable Refreshment to me, and very usefull to those under my Charge: who join with me in our most grattfull acknowledgment for so reasonable a Blessing. There being probably scarce any part of the Christian world were good Books are more needed, and the needy less able to purchase them than this part of N. England. 3 Doz of Common prayer Books I have purchased, and sold at Prime cost, or given according as people were able, or not able to procure them. And yet many more are needed; and I would humbly desire that Hon^{ble} Society to lend me 1 Doz. with Tate & Brady Psalms, as soon as may be: and receive the Money for them out of my next Lady day Bill of N^o 100⁰⁰ to the Hon^{ble} Soc^y for the same purpose.

Yeot, to the Darkness! & ^{Catharine} Repentition seems greater
than that of *Paganum* according to the caution of an
Axiom Let he heed that the Light that will you be
not Darkness etc

to God of his abundant goodness has put it in the hearts of many to serve. Nation, to unite their independent to promote their knowledge & virtue among their fellow men, in almost every part of the world. May God preserve them to promote his Glory & Worship among men, and then receive them to the great reward which is reserved for them, who have followed the Lamb doing good while here upon Earth. Dear Sirs

J. Vernet at Geneva
dated 15. Nov^r 1742.

Sir

I sent M^r Le Coindre some Copies of a Memoir, which, with this Letter, he has the Honour to present to you; it is an Information about the Establishment & Designs of a Society formed here after the Model of that in England for promoting Christian Knowledge into which you have procured me the Honour to be introduced. Our Society confines itself to that which concerns the true Christian Instruction of our Youth. I hope you will see with joy this good enterprise visibly accompanied in this place — with the Blessing of God.

As a Member of & Secry to that Society I had taken care to inform the late M^r Newman who too when living had the goodness to let me receive the Accounts of what was printed in the Name of the Illustrious Society to which he was Secretary.

I have been informed of his Death without knowing who succeeded him. Therefore, Sir, I take the Liberty to beg you'll send two Copies of our Memoir to the present Secry succeeding M^r Newman & make 'em acceptable to the Comtee of your Society as a Homage ours pays 'em & as a fraternal Comunication to receive your good Counsels in hopes that so many pious persons who shall be informed by you of our enterprise may join their prayers with ours to draw upon us the blessing of Heaven.

I have the Honour to be with Respect & gratitude

Sir

Your very humble & very

Read 4. Jan^y. 1742/43.

Obedient Servant

J. Vernet.

(W.M.)
The following Copy, being the
Preamble to the Subscription Roll for
the Royall Charity Schools of St. Anne
Kew Green, was inclosed in M^r Appleby's
Letter dated 11. Jan^y 1742/3

WHEREAS, notwithstanding
the opposition given of late to Publick Schools of
Charity, occasioned sometime by an Abuse of Trust,
but more frequently by the ungratefull Returns of
wicked and ineligible Dispositions: Yet it is man-
ifest to any considering person, that greatly manifold
are the Benefits, accruing from such Schools, when
manag'd, both to the Giver and Receiver: If to feed the
Hungry, Clothe the Naked, and instruct the Ignorant
in their Christian Duties, be glorious & Godlike Achi-
evements in the One and comfortable Salutary Blessings to
the other. And WHEREAS The R^t. Honourable
Dorothy Lady Capel deceased, truly sensible of
this, did by her last Will devise part of her Estate, —
called Perry-Court near Faversham in Kent of the
Yearly value of One Hundred and five pounds, to
Trustees and their Heirs for the Endowment & Support
of Twelve Charity Schools therein mentioned, & did
also intend & order that a School when set up in this
Hamlet (where she delighted to Dwell) should be one
of the said Schools to be endowed, and that till such School
should be set up and established, the Proportion due
thereunto according to her Will should be annually applied
to the placing out Apprentices such poor Children of
this Hamlet, as had been educated in one or other of
the said Schools: And WHEREAS the direction
was punctually observed for near twenty Years by placing
out several Boys Apprentices that had been educated
in the Charity at Brentford Back in the County of
Middlesex, one of the said Schools, but now can be
observed no longer, for that there has not been since
the Year 1739. any poor Child educated in that
or any other of the said Schools, & therefore
of the Children of the poor of this Hamlet are,
or can at any time here after for ever be capable
of partaking the Bounty of their noble Benefactress
To remedy therefore this inconvenience & to prevent
the total Loss of so great a Benefaction to the p-

have this Day resolved by the Blessing of God to
set up & support with their best endeavours a School
for Boys & Girls in this Hamlet according to
the Directions of the said Will, & as it is to be hoped
to the Glory of God, & the good of Mankind.

And therefore we whose names are hereunto
subscribed do agree to pay yearly at four
equal payments, during pleasure, into the
hands of Mr. John Green elected Treasurer
of the said Schools the several sums —
respectively set against our names towards
the setting up & supporting two Charity Schools
in the Hamlet of Kew & Chapelry of St.

Ann's Kew Green in the County of Surry for
instructing poor Boys & Girls in the knowledge
& practice of the Christian Religion as
professed & taught in the Church of England,
is also in Reading, Writing, Casting Accounts, plain
- Work & other necessary Qualifications to
fit them out for family Servants, and
Apprenticeships in any handicraft or other
Trade or to husbandry, & to bind them out
Apprentices accordingly, so as to answer
the Design of these Charity Schools in general,
and in particular the Intention of the
Lady above mentioned & her Noble &
Benefactions to this Hamlet.

Dr. m

Kew Green

11. Jan'y 1742/3

(24) I can with great pleasure acquaint
you that 2. Charity Schools have since the 1st
Instant been opened here for the poor Boys &
Girls of the Inhabitants of this place ten
of each Sex. It is done by voluntary Subscrip-
tion & the Children are to be clothed
educated & when qualified bound out

Apprentices

Apprentices to trades or Husbandry or families
family Servants in Gentlemen's & others houses
a Method is thought of usefully to employ
without any the least impediment or hindrance
to their Education, an Experiment will soon
be tryed here & when it is come to maturity
shall with equal pleasure communicate
it to you to be laid before the Society.

+
His Royal Highness the Prince of Wales has
been pleased to order the payment of ten
Guineas a year out of his privy purse for
the Boys & Her Royal Highness the Prince of
Wales five Guineas a year for the Girls (modi-
rata durant) the Roll is next to be laid before
the Duke & afterwards before the 2. Elder Princeps
who I make no question will concur with our
beloved Prince & follow in some degree his generous
example & that being finished cannot fail of being
complanted by the poor happy Inhabitants of this
beloved delightful place & I hope the Society will
allow the Title we assume to ourselves of styling
these Schools - The Royal Charity Schools of

St. Anns Kew Green. for some further light
into this affair I send you here with a copy of
the preamble to our subscription Roll. All
Desire in return for these glad tidings is that
you will be pleased to intercede with the Society
bestow one of their Packets upon these Schools
abounding with those useful Tracts as are most proper
for the Education & Genius of the Children & the
Instruction of their Masters & Mistresses. I cannot
better conclude than with one of the first lines
learnt at School Amor omnia vincit. Save
I am as when I was your Brother Secretary

To Mr. Newman
in Bartlet's Buildings
Holborn

Your Most affured humble
servant

Christ. Appleby

Copy of a short History of the
Mission in Greenland sent from
Frangebor in Mr. Dal's Letter y.
2^o of Feby. 1742/3

WII
The Reverend Mr. Hans Egede, being a
Minister of the Gospel in Norway found within
himself since the year 1708. a great Propension
to Preach the Gospel to the Heathens in Greenland
and found approbation with the Bishops in Bergen
and Drontheim.

In the year 1710 he left his Station in
Norway with his wife and four Children, and
Departing from thence he went to Bergen, and
in the year 1719 to Copenhagen, and offered to the
King a proposal about a Mission in Greenland

In the Year 1721. he obtained in Bergen a
Ship to Trabich in Greenland, which set sail the
3^o of May 1721. and arrived in Greenland the 3^o
of July. His Wife and Children followed him
thither.

A Factory and together a Mission was
established on 64 degrees near the river. Baal,
Bal, or Bel, named good hope.

In the year 1723 he got a Fellow Labourer,
and in the following Years more.

The Language of the Greenlanders was
very difficult to learn, not having the least —
affinity with any language of Europe, being, as
it seems a sort of Barbarian.

After having made themselves Master of
the language, they Baptized the Children of such
Parents as shewed a Willingness to embrace the
Christianity: as for the Old the Missionaries did
very much scruple to confer the Baptism on them,
for fear the Christianity might not be deep enough
rooted.

rooted in the bottom of their heart: afterwards they have baptiz'd some good natured people.

The Missionaries and the people of the Harbor must be provided with food from Denmark, because they cannot have Foxes, Fishes and Reindeers or Raindeers in Quantity; and they cannot eat the deer as the Greenlanders.

No grain can be ripe there; grass they may have in small quantities to feed only little brought thither from Denmark: Some times there is a want of Siring.

The Sun is not to be seen in Greenland from the 30. of Novem^r till the 12. of January.

In the year 1734 another Factory and Mission was established on 69 degrees in the Bay of Disco, which they named Christians hope.

In the same year return'd the young Mr. Paul Egede from Copenhagen as Missionary, whom the Father had sent thither to Study Divinity in the year 1728.

Before the young Mr. Egede left Greenland the Father had composed a grammar for learning the Language, and translated the Catechism and Gospels for the Sundays, with the assistance of his Son, who from his youth had conversed much with the Greenlanders.

Mr. Hans Egede departed from Greenland after having obtained leave, and went to Copenhagen in the year 1736, where the King has made him Superintendent of the Missionaries he carried a Corps of his wife along with him, who died the year before.

Mr. Paul Egede, being Missionary in the Bay of Disco, improv'd the Catechism forayers and Hymns, which his Father had translated, and translated more Hymns. He composed a Dictionary in Greenlandish and Danish; He translated the first and second book of Moses, and the Gosp. of S. Mark, together with the new Catechism of Mr. Pontoppidan.

Pontoppidan. Mr. Paul Egede left Greenland in the year 1740. both of the Missions being provided with other Missionaries: He gives for reason the weakness of his eyes.

Because the King is not willing to oblige the Missionaries to stay in this cold and barren Country for the space of many years of their life time, he has established a Seminary of Missionaries in Copenhagen, to get a foretaste in the Languages before they are sent thither.

Read the 13. Sept. 1743

Henrico Newman

Vir prænobilissime,
omni honore prosequende Fautor,

Epistolam Tuam, ut præstantissime,
quam die **XXI.** Julii Superioris anni, illustris
Societatis Vestræ nomine scripsi, die **VI.** Octobris
michi exhibuit H. Michaelis, ac. Anglia rediit.
Addidit as si fasciculum librorum, qui miki
admodum grati sunt; et de quibus non minus,
quam de nostra Instituti nostri recordatione
benevolæ gratias ago. Est illius idem diarium
status, quod ad tei sumnam attinet, ac descriptus
in Summaria illa Relatione constat, cuius verbis
Manitus anglicam reliquit Versionem. Peregrina-
torum nostrorum senior anno **MDCCLXXXIX.** ad
alii translatit negotia; Manitus vero et nunc
eius socius, Steph. Schultzius, a theologi regiomonti-
miki

mihi tradidit, peregrinationem hucusque continuavunt.
Ille etiam in Prussia fuit, et cum Bajoro, Petropolitano
Professori, qui postea demortuus est, et alius amplificatione
segni divini Studiosis viris, meo nomine, consilia
contulit de ea Instituti nostri parte, qua ad instauran-
dam Muhammadanis cognitionem Christi spectat,
cuiusque in Prussia et viciniis ei regionibus adhuc
valde impeditus progressus. Binis illis peregrinacionibus
subinde adjungo testium, ut uno ab Instituto discede-
te, prasto sint nonnulli, ex quibus eligi posse, qui
in illius locum succedat.

In unum partim Iudeorum, partim Muhammadanorum, Scripta vulgare pergimus. Inter illa, que
hebraice edita sunt, praecipuum est Lucae Evangelium,
notis instructum, eadem lingua expressis. Iudaicogeo-
manico Sermone, qui Iudeis, Iudaeis notissimum est, totum
excudimus. Novum Testamentum prater historicos libros
Veteris Testamenti, Psalmos et Salomonis proverbia;
quibusdam novi Testamenti libris explicationum cura
adisciendam: proutero alias Scriptioris; eodem idemque
vestitas.

Arabice vulgavi Matthaei Evangelium, Acta
Apostolorum, Epistolas ad Romanos et Hebreos; Thomae
Ampissii libros de initando Christo, et Grotiani de
Veritate Religionis Christianae opusculi partem;
dictis novi Testamenti libris vocales et reliqua recte
lectionis administracula addita sunt; quod partim vulgi
Muhammadici ubique, partim doctorum Sectae huius
eorum, extra regiones, in quibus arabicus idioma
populare

popularis est, degentium, poscere imperium, variis
innotuit experimoglis.

Aucto super Persici litteris apparatu
typographia nostra arabico, versamus nunc in
publicando Luca Evangelio Persico, et Refutatione
Alcorani, Indostanica, quam ante Annis hujus primis
nos absolutas esse speramus; edidimus jam
catechismum, Indostanice scriptum.

Numero proselytorum extante haud exiguo,
eoque augescente, Princeps Hassodarmstadiensis
in refia sua domum illis dedicavit, reditibus additis,
in quam bona illorum pars recipiatur, donec bone
instituti ad certam vita genus sequendum dimitti
possint, opibus, ut alii princeps, majoresque civitates
exemplum imitentur.

Plura recensere possum, sed labor auctior, qui
mihi incumbit, narrationem cogit absumere; idem
etiam in causa est, quod tam tibi ad humanissimas
Tus litteras responderem, quod ut in banam accipias
partem, et Tuo one favore dignari pergas obserro.
Suo tempore Supradicta Relationis humoria
continuationem, quam primum typis eascripta fuerit,
Submittam Ceterum, submissa Dium precor, ut
illustris Societatis Vestræ consilii ac incepti omnibus
felicem, et ecclesiae utilissimum successum largiatur,
ac eius etiam benevolentia me, conatusq; meos
omniae commendo.

Vix prærobabilissime,

Tuus
omni observantia

Io. Henr. Cullenberg.

Hale, die **XXVII. Nov.**
1743.

tis,
is
ad
it,
ubus
ar,

III

To
Pro.
Hn.

To the Society for
Promoting Christian
Knowledge.

Extract of a Letter from the
Rev. W. Parfet at Rochester
13 Decem. 1743

Having of late years not been so constant
in my Correspondence with the worthy Society for Promoti-
ng Christian Knowledge; it may be necessary to make some
Apology for myself in order to avoid the Imputation of
being weary in well doing. But the Chief reason of my
Silence has been the want of Substantial Matter, which
has happen'd since I left the Parish of Strood near this
Place, whilst I was Minister there, and before I had
the pleasure of frequent Occasions of discharging the
Duty of a Corresponding Member. However (I thank
God) I am not now negligent in my present Cares
but still endeavour, as much as ever, to pursue the Design
of the Society in them, and in the neighbourhood to the
utmost of my power.

I often consult Mr. Blackwell's excellent School
of Parochial Government, and heartily wish his
Proposals could be effectually executed in mine and all
the Parishes in the Kingdom. Great difficulties will
sometimes fall in the way of the most laudable, and
prudent well-wishers to such Designs; yet such of his
Articles, as I find practicable, I bestow here upon,
particularly that of Catechising, which is done constant-
all the Summer with very comfortable Success.
Having no School of any Consequence, I am obliged to
a little previous pains to qualify the Children, and I
think not only they, but my Congregations cannot

be greatly edify'd by our method in this important point.
I have been formerly (with the constant and most
generous Assistance of the late Mr. Colson) instrumental
in erecting Several Charity Schools (many of which
succeed prosperously to this Time) and I have often
attempted it in one of my ^{poor} Parishes; but hitherto without
Success.

I wish every Clerk of a Parish was Capable (if
not in a low degree) of being Master of such a School.
If he has ^{so} and a proper School Room could be
provided (which might be over most Church Porches
at a small Expence) and without the least inconveniencie
I think few Parishes might be without a Charity
School; whereas now great Ignorance prevails for
want of them. And I desire, that any Objection should
attend the Teaching of poor Children to write, since it
may often do them good, and never any hurt.

A poor man by his Industry, good Behaviour,
and Prudence is fit to be a Wood slave, Loocher, Clerk
of a Parish &c. &c. &c; but is frequently obliged to be put
by for want of being able to keep an Account. He is
sometimes by his Care and Diligence capable of renting
a small Farm, and then soon becomes a Parish Slave &c.
and how ill Parish Affairs are managed for want
of this Qualification most Country Clergymen can witness.
Perhaps poor ignorant wretches may be most easily
made a sort of Slaves of, and for that reason best
lik'd by their Egyptian Task-masters.

There is another idle Complaint ag^t Charity
Schools, that arises from a Supposition of want
of hands to till the ground &c. but notwithstanding
I have lived in several Counties, and been acquainted with
many considerable Farmers in each, yet never heard this
objection once made by any of them. According to the
best

best of my Observation they always seem rather to have
than want; and one may go into Twenty Parishes before
a poor Lad may be properly disposed of that way.

But the only material Objection, that I ever heard
made, is with regard to Childrens not being employ'd in
any sort of Work during the Considerable time they are
at School. But I believe this, ^{is} in some measure
remov'd, and might still be more so, if Charity Schools
(wherever is possible) were annex'd to Workhouses.

By this means many difficulties relating to this Article
would be entirely remov'd, and many conveniences secured
in their Room. Please to see y^e last Article of my
State of the Workhouse at Strood in the Printed Acc.
of Workhouses, Page 40, 41.

I beg pardon for this freedom in communicating
my Thoughts to Gentlemen of much Superior Wisdom
to me; but I hope it will be imputed to my intire good
will to their great Designs. And I must humbly
beg, that the same Construction may be put on the
farther Liberty I am going to take, viz of recommending
The Rev. Dr. Mr^r Christopher Beche Vicar of Kings
Tiverton near Newton Bushell Devon to be a corre-
sponding Member. He is a very worthy Gentleman
and will pursue the great Ends of the Society with
all possible Zeal, and Discretion. But as he is
well known to our worthy Arch Deacon, the Rev. Dr.
D^r Donne, neither mine, nor any other Testimony
is wanting on this Occasion. His is in fact a unanimous

Dr^r Donne has been so kind to put into my
hands some of the Occasional Sermons for which
I thank him, and the Society; and should be glad to
be oblig'd with such a Packet as I w^d be favoured
with, to be sure I shall make the very best use of it.

To W. Tho. Broughton

Copy of a Letter from the
Rev. Dr. Thonkinson at
Wickham in Northumberland
16 February 1743

Dear Sir.

(M)
The unwelcome News of the Death of
my good friend W. Newman who was much valued
and much lamented by all his Correspondents was
brought me by the Weekly Newspaper: but I could
never learn who succeeded him as Secretary till
the good Bp of Gloucester favoured me with the Bp
of Oxford's last year's Charity Sermon. By the
Help of which I have collected six Guineas for
the East Indies, which is more by half, than
I was able to do for two years before.

Tho I have been silent I have not been
unmindful of that Charity nor of my promise in a
Letter of the 10th of June last to W. Newman of
20 of my own; but not dispairing of adding to
that, I defer sending it till Aprill or May next.
I have been more unsuccessful in soliciting that
Charity than any I ever engaged in before, and
among the causes of my want of success, I begin to
think that the want of some of those good Sermons
was the greatest.

I am now in the 76th year of my Age,
have been blind near eight years, and goes no
wither but to the House of God, which tho' it was
in the year 1711 (when my Predecessor D^r Graham
died) in a sorry Condition covered over with
green

Green Mould is now ceiled and beautified, Adorned
with Galleries and a handsome Chancel, and the
Altar and Pulpit enriched with such Ornaments
as no Country Church that is not in a Market
Town can equal or succeed. When I had given thro'
my intended Charities and had Adorned my
Chancel with Sash Windows and a Decent altar
Piece &c. I thought to have made a stand and put
an end to my publick Charities; but meeting near a
year ago with a melancholy account of the want of
a Chapel at Hattonby in Cumberland as moved my
Compassion, I have built one there with a School
house annexed which I hope to finish in a few Months
of which you will have a more full Acc't from

Reverend Sir

Y^r most Obedient &
most hble Servt

R. Thomlinson

Extract of a Letter from
the Rev^r W^r Parfitt at
Rochester 16th March 1743/4

To W^r Broughton

Reverend Sir

Bishop Bull's Companion to
Candidates for Holy Orders is an excellent & very
useful tract and worthy of its Place in the
Catalogue and I hope there will be soon a New Edition
of it. I have formerly disposed many of them for
the Society, and, I believe, with good Succ^r. If
you are Table, I would constantly furnish Tab

in the Universities with Numbers of them in
Order to be presented to such of their Pupils,
as were intended for the Ministry. And perhaps
such a Method (not capable of any but a good
Construction) might induce their Tutors by proper
Lectures (some of the last they are to read) to
recommend this Subject to their Pupils, as of the
highest Importance. And by this means young
Gentlemen would certainly come into the Country
with deeper Impressions on their Minds, & such
a solid Sense, of the Pastoral Office, as would
have a very powerful Influence on their Conduct,
and all their Administrations. This appears to me
as a Cardinal Point, on which the Promoting —
Christian Knowledge in Country Places very much
depends; especially as one Clergyman without this
due Sense of his Office is continually doing disser-
vice and renders all his Labour of his grave, &
serious Neighbours less effectual. I beg pardon
for mentioning this affair, but as it seems to
me of the greatest Consequence, I hope the Society
will be pleas'd to excuse it. —

67
Vir Reverende

Et si Illustram Societatem, quae de propaganda
Christi cognitione Nomen habet, omni officio aliquo
observabilitia debita, ut antea Semper, prosecutus haec
usque sum, consiliumque animum ei deditissimum
per litteras declarandi iam diu agitavi! tamen, quo
minus exequi propositum potuerim, varia prohibuerunt
Partim enim crebrior valetudinis infirmitas, partim
alia, quibus prasens vita obnoxia est, molestia, rari
casus, qui in opere Domini me subinderollatam
habuerunt, in causa fuere; cur neque ceteris in rebus,
neque hac in parte mihi ipse satisficerim.

Quando autem in eo ipso fui, ut hinc
meo silentio finem quem dudum optari imponebam,
tristis michi nuntius addatus est de morte B. Henrici
Neumann, qui modo laudata Societati operam suam
in litterarum commercio per multis annos fideliter
naravit. Cuius obitum tum ob singularibz, quo me
semper complacuit est, favorem etque benevolentiam,
tum ob multa ejus in Missionem Danicam merita,
tum vero praeclipe ob jalluram, quam Inclita
Societas una cum Missionibus Anglicanis hinc in se
fecit, graviter feco. Unde facere non possum, quia
Ill. Societati dolorem meum 6uennabz testor.

Posteaquam autem certior factus sum, Te, Vir
plurimum Reverende, illius in locum surrogatum
epe, mearum partium epe duco. Tibi huius nominis
vehementer gratulari, necessariaraz animi et corporis
vires ad hoc ardorem inimicis a Deo adpreceari.

Qua occasione simul majorum in quadrum Te or

ut beati Anteceporis Tui benevolentiam in me,
studiumque in Missionem Danicam continuas.
Ego vicissim omnia officia, qua quidem a me
profici si possunt, uti Ill. Societati ita et Tibi
litteras officio.

Quum igitur praevis Status Missionum,
qua laudabili cura et prouidentia Ill. Societatis
Madrasii et Cudulurii instituta sunt, ansam
michi praebuerit, cogitationes meas de feliciis
promovendas caritatem incrementis subvendandi, etiam
atque etiam abs Te, Vir plurimum Reverendus, peto,
ut Ill. Societati eas exponere ne graveris.

Postea quam videlicet Rev. Schultzus,
natus ab Ill. Societate veniam, deposito Mis-
sionarii Madrasiani munere, Europeanus repetuit,
(quem etiam nate Danica Hafniam super
appulisse resivimus) Missionarii Franckenburiens
ijsu Collegii, Danica Missionis curam agentes,
uni ex Collegiis suis demandarunt, ut Madrasii
interim ras Missionis curaret, donec Novi Missionarii
ex Europa eodem ablegati accederent. Et vero
communi reliquorum consensu ad subeundum hoc
vicarium omnes constitutas Rev. Fabrius, qui
pridem iam pridem se Madrasium contulit. Qua
de re stanto magistrator, quod Ill. Societati a
Franckenburiis (qui illi multis nominibus
obstricti sunt) hoc officium praestari potuit,
quanto magis mihi de illo, quem modo nomina-
vi, Missionario constat, nec fidelitatem ei nec
ceteras, quae ad hanc provinciam ornandam
recipiuntur, animi doles defuse. Namque et
ipse cum taliorum, quorum a fudoros degent, cognovit
et

et reliquorum collegarum quis manu me suffragi
idem testatur. Unde sperare licet, multum adie-
menti ipsum Missioni huic, Summo Numinis
fortunante, epe adlatum, dummodo Submittenda
novis operariis ei justo tempore succurratur, qui-
bus ille, simulac. Tamilice lingua, quantum
satis est, spiriti fuerint, totam suorum tradere ac
relinquere possit. Idem enim Rev. Fabricius in
iis, quas ad me debit, litteris significavit, magnopem
se in votis habere, ut primo quoque tempore novi
qui sibi succederent operarii mittentur. Imme-
diatasam ipsi fuit, eodem novissimis navibus
iter jam ingressos Indiae appropinquare, turn quod
vixiam sponte administrationem ad tempus
ab ipso suscipi volerit inclusa Societas, tum quia
Danicum Missionis Collegium desertis Verbis ipsi
injunxit, ut statim post adventum novum
Missionarium Franchenbani repeleret.

Enimvero quasquam mihi innotuit, Ill.
Societatem Superiori anno consilium cum Missiona-
riis Anglicis coaperuisse, ut, decedente Rev.
Schulzio, Rev. Quistatis Missionem hanc suscipiat.
Franchenbaniis autem Missionarius Cudularii ad
tempus committatur, quo Rev. Niemandus ejus
institutione in Tamilorum lingua, si opus fuerit, ut
prophet: tamen periculum est, an Rev. Quistatus,
ut pote tum, quum naves cursum Europeanum
ingredierentur, ex morbo (quic per duos menses et amplius
parante Rev. Niemando, decubuerat,) nondum
restitutus adhuc in viis sit, aut sub idem tempore
non adeo infirmus fuerit et debilitatus, ut mandata
Ill. Societatis mox gerere non potuerit. Ipsa

cole ad me aliquando prescripsit, se suis viribus
haec in parte ita diffidet, ut onus Missionis Madras-
ana suscipere dubitet, si illuc loci quedam inopina-
ta incidet mutatio, qua alius ejusdem operam
postularet. Et omnino satis suum excusare hac in
re tam afflictia valdudo videtur, quam si totum
onus ipse solo imponeret, non credibile est, allou-
temiri, sed verendum postius, ne opinione citius
prosperus prostrata succumbat. Quamobrem Superiori
anno idem ille amplexus, ut Ill. Societati pro-
ponerem, eae Missionis fore, si unus et alter, qui
succedere etiam Rev. Schultzio posset, si non
Madrasum, saltem Cudularium mittaretur.
Iam vero, quum non aliis ad vicem Schultzii
suscipientes electos sit eligi potuerit, quam
supra memoratus Rev. Fabricius, minus sane
probabile est, hunc et fine Cudularium petuisse,
ut si ducem quasi et Magistrum Rev. Hernandae
proceret, cum quo eodem tempore in Indianam
peruenit. Itaque omnino verisimile est aut Rev.
Fabricium hodie episcopum Madrasii, duobus Anglicanis
Missionariis Cudularii adhuc subsistentibus aut
Rev. Geistere, (si in viris hunc fuerit,) Madrasum
projecto, solum Rev. Hernandorum Cudularii reman-
uisse.

In priori casu Ill. Societas, me non manente,
facile, perspicet, quam necessarium sit, ut novi
submittantur ministri, qui Rev. Fabricium vicario
labore satisquidem grari levint; id quod etiam
Collegium Missionis Danicum pro certo expectabit.
Si in autem posterius fuerit, etiam atque etiam rogo,
ut Ill. Societas considerare dignetur, in hac tanta
Rev.

Rev. Geisteti imbecillitate non prope cum ratione
spem concipi, fore, ut multum Alabasii officiat, pos-
sunt si agit ad rem nec sine metu adductus, fuisse
Quandoenam Ludulorii inde ea et tempore, quo sola
ibi fuit, nulla tunc existente ecclisia curam specielem
demandante, propter defectum adiutorias nihil aut
certe parum ab eo effectum est; quid quo in altero
loco sperari poterit, ubi jam collecta ecclisia per se
sola multum cura, Aduaria, viriumque immo plus
desiderat, quam ipsiusmodi quædam ecclisia in Europa,
qua Christianis doctrinis adhuc magis magis imbe-
cillitate debet.

Quodsi deinde ad hanc ipsam curam aliorum
negotiorum motas accedit, si litterarum commercium,
Si alia res, quæ in tanto opere non proficiunt non
cumulari, procuranda, si quod fore caput est, Evan-
gelium gentibus annuntiandum: verendum omnino
est, ne aut abjecto animo late onus executoris disperiat,
opinione citius eidem succumbat; proestim quum
jam multis documentis constet, ipsi solenne esse,
difficultatibus, quæ in capessendis negotiis se obiciunt
nimis adfici atque angui, id quod corporis imbecillitate
augeri notum est. Accedit, quod in peregrino et
paganis superstitionibus immerso solo homini, —
aliorum consuetudini, excitationis et adiutoriis
plena, adsueto, tardum et agravonia facile adoriri
prosist. Quantum autem res Domini inde capture
sit detrimenatum, si operarii cuiusdam in tam
gravi statim animus fractus sit et prostratus,
id tam facile ad intellegendum est, ut ampliore
declaratione morito supersedeant.

Sac autem hoc, quæ jam dixi, non est
metu

metuenda, dubito tamen, an consultum sit, in
unius hominis humoris tanti operis molam reponere,
quia hic, prorsertim quem minus robusta corporis
constitutione gaudet, variis modis in obscuro
murem impediens, aut præmatura etiam morte abripi
potest: quo in casu, quem ob tantam locorum inter-
capacitatem succurri illico non posset, futurum est,
ut tenuia illa, qua forte posita sunt, fundamenta
fororum disiuerentur, multoq; plures difficultates
exhiberet nova quasi Missionis institutio, quam
instituta conservatio et amplificatio. Iam vero in
utraq; Missione, posteaquam hæc mutatio facta est,
certo sensu nova periodus incipit, et plus Spes per-
tenditur, quam antea unquam, quam Madrasii pre-
cipuum illud obstaculum, animus scilicet Rev.

Schultzii ad discordias prius, sublatum, nec
novorum Missionariorum legationem, ut olim, impo-
diturum sit; et si utique optandum erat, ut discipu-
Rev. Schultzii tam diu præviso, iam dudum
Cudulurium aliquis missus fulpset, qui illi statim
succederet: quo facto tanto majora adiumenta illa
Missio ex Missionarii Transchenbariensis præsentia,
ad novi ejusdam College aduentum continuata,
accepta fuisset.

Quod autem ad Cudulurium attinet, sane fructus
non sperandi se prodere coepoerunt, ex quo R. Br.
Hernander, comprehensa ut cunque lingua notitia,
sociam suam College junxit, dum propter unum
infantem duo adullioris etatis homines baptizatum
recepissent, preparatioque ad sacrum illud lumen
cum Septem paganis adultis instituta fuit.
Unde Spes non vana adfulget, si huic instituto

omni ope et consilio Subventum fuerit. Deinde in
actfuturum, et in florentissimum statum utriusque
perenniat, prout id Thanchenbariensi illius exemplum
conducit, qua recentium Collegium, opportune, co-
Missorum, aurilio fulta ibi tantam amplitudinem
erovit.

Quae omnia, postquam a me die multumque
penitata sunt, tandem me impulerunt, ut Il.
Societati eadem aperiem, et omni, qua parat, obser-
vantia contendam, ut ipsa itidem ea considerare
atque perpendere ne deditetur, quum hoc forte
tempus sit, quo opportunius via caputari posse;
utrique Missioni Subventioni, ejusq; incrementa
feliciter, dante Deo, prouendam. Quum autem
mea quidem sententia, prior fortiorque cura
Madrasina debatur, quippe cui in collecta
ecclesiis laborandi, pluresque ad Christum ea
gentilibus traducendi amplior campus patet:
Sapientissimo iudicio Il. Societatis permitti, con-
sultumne fuit, duos Missionarios primo quoque
tempore eodem delegare. Quod si fuit, norit
hi, simulac sufficieniem lingua hotitiam sibi
adquisivissent, totam curam et Administrationem
hujusce Missionis Suscepturi erant, ut ad suos
deinde reverti posset Rev. Fabriicius, vel si Rev.
Gieslerus ece se jam contulisset, utraque Missione
posset augeri operario. Alterum qua ratione haec in
utroque Missionis loco omnium optimi institui
posset rati, ego quidem ipsorum Missionariorum iudic
rectissime permitti arbitror.

Quod autem duorum simul Maximum
proposuerim, id ideo quoque factum est, quia prae-

States, quem supra comenoscere, hoc aliisque regum videtur; et quia experientia doctus sic, quam
scorbum durumque videatur homini juveni, ita
ab iis omnibus, cum quibus coiusque consuevit, divelle,
atque iter tam longum inter peregrinos et ignotos
transigere, tum autem addiscenda lingua difficultis
labium satis arduum et tardi plenum, nullo comite
et socio, inter ceteras curas solum exantare.

Quod si autem duo simul mittantur, tanti ono-
menti res et facilis suscipitur et feliciter susci-
petur. Quia etiam causa videatur, quamobrem
surreximus noster pro sapientia sua divina in
mittendis discipulis suis idem hoc observaret
perpetuo.

Quidam valde dolco, solito tardius in India
litteras adversipr, interaque tempus, quo noxi
Missionarii fablegandi fuissent, fere effluxisse.
In primis autem de Bro. Fabriquo sollicitus sum,
qui quidem, ut supra narravi, quim hoc onus
subiret, in ea opinione fuit, novos operarios iam
superioribus naribus adductum ire, sequi adeo
non ultra novem menses solum futurum esse, qui
vero iam tres annos integros eorum adventum, ex-
spectare debet. Unle facillime fieri proponit, ut
viribus, quibus nullo modo parcat, pramature
consumptis succumbret. Vnum quum Deo
non placuerit res ita moderari, ut citius ad
nos litteras perferrentur, tanto magis iam
neupsarium videtur omni curas in his incum-
bere, ut qui opus Domini in India strenuo
peragant, sperato auxilio, quo agres earent, quanto
eius reverentur.

Heg

Hac igitur memorata utriusque Missio conditio, pluribus verbis a me hactenus expressa, quam primum vacaverit, uberiori deliberationi Ill. Societatis subjiciatur, omni observantie rogo. Menter meam candide quidem et sincere, ut officium postulat, exprimam: omnia autem sapienti solertia cura Ill. Societatis, iudicioque gravissimo permitto, neque quidquam ei praescripsum volo. Quod si re diligentius perponso, Ill. Societati placuerit, novos opusdam Missionis administratos hinc arapine, operam meam diligentiamq; non defulgam publico: de expertis sciam, quoniam arduum sit negotium, et quantum sollicitudinis parat, idoneos hinc opere homines conque-
re. Sin autem praeponens rerum ratio Ill. Societati hoc non permittere videatur, facilius sum ex desiderio in Anglicanis etiam coloniis cursum Evangelii promodocare non modo iunctus itineris de donis, quæ Deo sic prorident, ad me hinc inde mittuntur sustinere, verum ceteris etiam in rebus, quacunque ratione potuero, illius instituti successum adiuvare. Si modo voluntas consiliumque Ill. Societatis clarus a me fuerit cognitum et perspectum. Propterea interim habeo, in ipsa etiam Anglia plures huc instituto factores adiutoresque excitatum ire, si, quod valde opto, ad plurimum notitiam res percancerit operumq; operariorum delegationis patronis, quos huc usque illuc habuit natus quoque animus addatur.

Quod restat, non possum, quin Ill. Societatem hac occasione contionem quoque faciam, sapienti
huc usque ex me praecepit esse, quid spes de Bengalice Missionis initius restet, quam multi
votis expulsi, cui nonnulla etiam numerem

his illis destinata apud me observantur. Quidem
ipse facile intoligo, in praesenti doce potissimum
laborandum esse, ut fundatis iam Missionibus, Deo
nam monstrante, subveniatur; quod responsum
etiam illis, qui me interrogavunt, dedi. Verum
tamen repetita illa questionis desiderium, quo
duolum flagravi, Missionum Anglicanarum
majora incrementa, quantoq[ue]s videndi, mirific
pauciorum, quo futurum esse persuasus sum, ut
tunc in isthac diu[rum] Regno via Evangelio adap-
-diatur, cuius curiae promovendo ipsum D[omi]n[u]m,
cuius causa est, facultates necessarias be[ne]ignissime
sufficietur eis, nullum mihi dubium est.

Denique ut his litteris neque te ipsum, Vir
plurimum Reverende, neque Te interprete, Ill.
Societatem domos longius, gratissima mente
me agnoscere adhuc paucis profiteor, tum pro-
pensa illius in me voluntatem, quam donata
mihi libris iterum iterumque declaravit, tum
varia et multiplicia beneficia, que in Transt-
-entaniensem Missionem contulit. Insigne
simul gaudium testorum felicibus successibus, quos
Deus Opt. Max. Studio quidam in condenda
duplici Missione tribuit, conceptum, quandoque
dem utrumque hoc institutum ad administrandum
Evangelium de Iesu Christo, promovendamque
salutarem illius cognitionem interrogentes in
Coloniis Anglicassis iam vere fluctuarum fuit,
majorumque fructuum spem ostendit. Fasit
dem illud be[ne]ignissimum. Numer, ut parva ista
initia in immensum oruscant, ut toti populi pro
iusto beneficio ipsum concelebrent.

Nicet

Nihil addo, nisi ut item regem, ut benevolentiam
Tua me commendatum habebas, et Illa: Societati
Salutem officiis et reverentia plenissimam verbis me
mittas. Vale Dabam Hala in Academia Frideri-
ciana ad d. 14um Decumbis Anni 1713.

Plurimum Reverendi Nomini Tui

Observantissimus
Gottlieb Augustus
Franchius. S. Th.
D. et Prof. P. Ord.
in Acad. Frideric.
Halle

To Mr. Broughton

Translation of a Letter
from the Rev'd Mr. Professor
Franck at Hall 15 Decr, 1743

Reverend Sir

I who never had the greatest Regard & Esteem for the Hon^{ble} Society for Promoting Christian Knowledge, and have often had it in my Thoughts to acquaint them by Letter how much I am devoted to them in Service, yet a multiplicity of Business has prevented me. But what with my frequent returns of ill health, and what with other Troubles, that this Life is liable to, and a variety of Spiritual Affairs that have lain heavy upon me, I could not acquit myself to my satisfaction in this respect or indeed anything else. But just when I was preparing to put an end to my long Silence (which I had often wished to do) I received the Melancholly News of the Death of good Mr. Nauman, who was for many years a faithful Secretary to the Society whose Death I greatly lament not only for the singular favour and kindness with which he always treated me, and the many Services he did the Danish Mission; but more particularly for the loss which y^e Hon^{ble} Society and the English Mission sustain thereby. For w^{ch} reason I cannot but heartily sympathize with them. But when I heard Sir that you succeeded him, I thought myself Oblig'd to congratulate you on this Acc^t, and I pray God to

to give you Strength of body and mind for the
Important you are engag'd in.

Upon this occasion I earnestly entreat you to
shew me the same kindness, and to serve the Danish
Mission with the same zeal as your good predecessor
did, and I in return shd be very glad to do all the
good Office I can to the Hon^{ble} Society and yourself.

Since then this present State of the Missions (so
by the commendable care and management of the Society
have been settled at Madras and Cudalore) has given
me an opportunity of declaring my sentiments, how
this good work may be most successfully promoted, I
cannot but once more beg of you, Sir, to lay this before
the Society.

After Mr. Schultz had quitted the Mission at
Madras, and obtain'd leave of the Society to return to
Europe, (of whose Arrival at Copenhagen in a Danish
Ship we have lately had an Acc^t) of their Missionaries
at Tranquebar, by Order of the College (who have
by Direction of the Danish Mission) appointed one
of their Colleagues to take care of the Mission at Madras,
till some New Missionaries shd be sent to them from
Europe. Mr. Fabricius by the unanimous consent of
the rest was deputed to this Service, and went directly
to Madras, and has been there sometime. And I am
so much the more pleased that the Missionaries at
Tranquebar had it in their power to undertake this
Service for the Hon^{ble} Society to whom they are Oblig'd
on so many accounts, as I am well assur'd that Mr.
Fabricius wants neither Integrity nor any other Quali-
fication for the reputable discharge of such a Trust.
For I know his worth while he lived among us, and

the unanimous approbation of the rest of his
Brothers testifies as much. Whence we have good
reason to hope (with the blessing of God) that he
will be of great Service to the Mission: provided he
be relieved in any reasonable time with a supply
of Missionaries, To whom he may commit the whole care
of it, as soon as they shall acquire a tolerable knowledge
of the Tamulian Tongue, And Mr Fabricius too, in
his Letters to me intimated that he shou'd be very
glad to have, as soon as possible, some other Labourers
to succeed him. And he verily believed that some
were set out on their Voyage, in the last Ships, and
were near India: both because the Worthy Society
intended he shou'd only have the care of it for a
time, and because the College of Denmark had
expressly injurd him to return immediately back
to Tranquebar, as soon as, any new Missionaries
shou'd arrive. For tho' I know very well, that the
Hon^{ble} Society had, last year, acquainted their
own Missionaries with their Resolutions, that upon
the departure of Mr Schultz, Mr Guistier shou'd
undertake that Mission; but that the Missionary
at Tranquebar, shou'd stay some time at Cudalore,
to the intent that Mr Niemand might, if there
was occasion for it, be instructed by him in the
Tamulian Tongue, yet it is very uncertain whether
Mr Guistier (who at the time the Ships were
sailing for Europe was not recover'd of a distemper,
which by Mr Niemand's Account, had confin'd
him to his bed, two Months or more) was not at
that time so weak and infirm as not to be able to
comply with the Orders of the Society. He acquainted

me himself sometime ago, that he very much doubted his own Strength in the Matter, and was afraid of taking upon him the burden of the Mission at Madras, lest some unforeseen Change shou'd happen there, which might require the Assistance of another Person. And indeed his very bad State of health seems to be a sufficient excuse for him herein; & it is not probable with be better'd, if the Weight of the Mission be entirely thrown upon him, but we may rather fear will quite break his Constitution, and that to soon than may be imagin'd; & therefore, last year, he desired me to mention it to the Hon^{ble} Society, as a thing that wou'd be of Service to the Mission, if one or two might be sent, & to succeed Mr. Schultz if sent to Madras at least to Cudalore; But whereas no one or indeed could be appointed to supply the room of Mr. Schultz, but Mr. Fabricius, it is not at all probable that he shou'd go to Cudalore, to make himself a Superintendent (as it were) & Director to Mr. Kiernander, who came with him at the same time into India. Therefore it is most likely that either Mr. Fabricius is now at Madras, and the two English Missionaries long yet at Cudalore, or Mr. Guicciard, if he was then living, went to Madras and Mr. Kiernander was left alone at Cudalore. — If the former be the case, the Hon^{ble} Society will clearly see without a hint from me, the necessity of their sending New Missionaries to ease Mr. Fabricius, of his too laborious Employ; w^{ch} is a thing the College at Denmark will certainly expect. But if it shou'd be the latter, I most earnestly intreat the Hon^{ble} Society, that they wou'd be pleased to consider that there can be no reasonable objection of Mr. Guicciard doing much at Madras, under his very infirm State of health.

especially if he engage in the Work with reluctance
and fear. From the time he was left alone at Cudalore
little or nothing was done by him, for want of an
Assistant; & there was then no Church that required
any particular care. What fruits then may we hope
for from him in another place, where a Church is
gather'd w^{ch} of itself calls for more care & Toil &
Labour, than any Church in Europe, because it needs
to be continually instructed in the Doctrines of Christianity.
And then if still more circumstances, shou'd attend
this Charge, weighty enough of itself, if there must
be a Correspondence kept up by Letters, and other
Concerns regarded, which must needs multiply upon
his hands in so great a Work, and if what is the
chief thing the Gospel is to be preach'd to is Heathen:
it is greatly to be fear'd, that he will either thro'
correspondency seek to shake off such a burden, or sooner
than is imagin'd, sink under it: and this is rather to
be dreaded, because it has appear'd in several Instances
that it is an usual thing with him to be too much
affected and perplex'd by difficulties that occur in
all undertakings; and it is well known that this
uneasiness has been increased by his bodily indisposi-
tion. Add to this that anxiety and weariness may
easily steal upon a Man in a Foreign Country
sooth in Idolatry, who has been accustomed to
keep other Company, and that too, which was
wholly edifying and Devout. But the Damage
that the Work of God will sustain, shou'd the Spirit
of any Missionary be broken in doing such heavy
Duty, is too apparent to need any Declaration on
that Subject.

But

But suppose that the things I have mentioned
beneath our fears, yet I question whether it be advisable
to lay so great a burden on one Man's shoulder, because
he may be hinder'd many ways from discharging his
duty; especially since the it. of a tender Constitution, or
he may be smach'd away by sudden death. In which case
whereas an immediate supply could not be had, by reason
of the great distance of the place, it woud so fall out, that
the thin slender beginnings which perhaps are made, woud
be wholly defeated, and the settling as it were a New
Mission woud be attended with many more difficulties
than the preserving and increasing that which is already
settled. Whereas now since this change is already made
in both Missions, a New and more hopeful Scene opens
than ever yet appear'd because the Chief obstacle at
Madras is remov'd, viz Mr. Schultz, whose temper
savour'd too much of discord; and which will as
heretofore be a hindrance to the sending New Missio-
naries thither; tho' tis greatly to be wish'd that upon
Mr. Schultz's departure, so long foreseen, some one
had been sent to Cudalore, to succeed him imediately
which if it had been done, that Mission having been
continued till the arrival of some new Laborers, woud
in all likelihood have received far greater advantage
from the assistance of the Missionary sent from
Trangulbar. As to the State of Cudalore, there have
been very promising fruits, even since Mr. Kinnander having
attained to some skill in the language, has lent a
helping hand to his Colleague there; for besides one
Infant, two Adults have been Baptiz'd, as also
seven Adult Heathens have been prepar'd for the
sacred Ordination whence there are very promising

hopes, if this design meets with all suitable Appearances
and encouragement, that God would be so gracious
as to grant, that both Missions may come to a most
flourishing State, of which that at Tranquebar is an
instance, which has ^{so} greatly grown and prospered
under the support of New Missionaries, sent thither
in due time. — The foregoing particulars, which
I have long and carefully weighed in my own mind,
have at last constrainted me to lay them before
the Hon^{ble} Society, and to beg of them with all the
respect that is due unto them, that they would
vouchsafe to take the same matters into their
Consideration, since this may be the time, than
which a more favourably one can hardly be
expected, of assisting each Mission, and with the
good blessing of God of happily promoting their
increase. But whereas the Mission at Madras
challenges my best esteem and principle Care, because
there is a larger Field to Labor in, in a Church already
gathered, and of bringing more Heathens to the know-
ledge of Christ. I submit it to the wisdom & Judgment
of the Hon^{ble} Society, whether they may not think it
advisable to send two Missionaries thither, the first
opportunity, which if it could be done, those new
ones as soon as they had attained a sufficient know-
ledge of the Language, might undertake y^e whole
Care and Service of that Mission and then Mr.
Fabricius might return to his own Charge, or if
Mr. Guindet be gone there already, both Missions
might be increased by a New Labourer. But by
what means this matter may be best settled for the
benefit of both Missions, would I think be best
left

left to be adjusted by the Missionaries themselves. which has induced me to propose the sending of two together is this, because the present state of the Mission related above, seems to require it; and because I know by experience, how hard and disagreeable it must appear to a young man, to be separated from all his Acquaintance and friends, and after so long a Journey to live amongst Strangers and Foreigners as also by himself, without the assistance of Companion & friend; and that too amidst other cares, be oblig'd to take extraordinary pains in Learning a most difficult Language: whereas if two be sent together, this important affair will be more chearfully undertaken, and happily executed. And this might be the reason why Our Saviour in his infinite wisdom always observed this rule in sending forth his Disciples. Indeed I am greatly concern'd that the Letters from India came later than usual; and that in the interim the time is almost elapsed wherein some New Missionaries might have been sent; but my chief uneasiness is for Mr. Fabricius, who thought (as I mentioned before) when he undertook that Charge that some fellow Labourers woud come over by the first Ships and that he shoud not be left alone above nine Months and now he must wait three whole years for their arrival and in all likelihood (as he woud spare no pains) his Strength has fail'd him in the Work. However we will plead God so to order matters, that we shou'd not have our Letters sooner, therefore it becomes more highly necessary and worthy all our care to provide that those who Labour with so much Zeal in their Master's Service in India, shou'd be refreshed as so

as may be with a much wanted and long wished
for Supply. Tis my request therefore, but with all
Submission to the Hon^{ble} Society, that they would
take, at their Leisure this Accts^t of the State of
both Missions (which I have largely discanted upon)
into their most mature Consideration. I have
spoken my sentiments uprightly and sincerely as
I ought to do; yet still I submit the whole of it
to the great wisdom and Judgment of the Hon^{ble}
Society, without prescribing to them. But if
after the Matter has pass'd the Society's careful
examination, they shall approve of ordering
some New Missionaries from hence; I promise them
my best endeavours shall not be wanting herein;
tho' I know by experience how difficult and
troublous a thing it is to get proper persons for
this good Work. Verithless if the Hon^{ble} Society
should not be disposed to do thus at this Juncture,
yet I have such a desire of furthering the Gospel
in the English Settlements, that I am willing and
ready not only to defray the Expence of the
Journey out of those Benefactions which by the
good Providence of God are remitt'd to me; but
also to give my Assistance by all ways within my
power, to forward that excellent Undertaking, as soon
as I am made better acquainted with the Will and
pleasure of the Society herein. In the mean time
I conceive hopes that more persons will be raised
up, even in England, to befriend and encourage
this good Design; if, as I very much wish it become
more generally known, and I flatter myself that
those Patriots (which it always had then) will
be

be sensibly delighted with the appointing New Labours.

I must before I conclude Acquaint the Honb. Society, that I have been often asked what hopes there are of the Infant Mission at Bengal? Many persons will tell, and have given me Benevolents for its use. Indeed I am of opinion that at present, this shou'd be our principle care, under the Direction of Providence to assist those Missions that are already settled w^{ch} was the Answer I gave those that asked me. Nevertheless their repeated Questions to me about it, have wonderfully increased in me a desire and longing, of seeing as soon as may be the English Mission greatly enlarged, w^{ch} I am persuade'd will come to pass, that even in that Kingdom also, a door may be open'd to preach the Gospel, and I don't in if least doubt but that God whose cause it is, will most graciously raise the necessary helps for carrying it on successfully.

Lastly, that I may not trespass too long upon the Society, or yourself, Sir, by my Letter, permitting me with the greatest gratitude, to acknowledge in few Words, my Obligations to them, as well for their kindness towards me, of which I have had repeated instance by their Presents of Books, as for their many and multiplied favours to the Mission at Tranquebar. At the same time I greatly rejoice at the happy success, which the great and good God has given to their endeavours, in founding two Missions; seeing that both designs have been bless'd towards conveying the Gospel of Christ, and imparting the saving knowledge of him to the Heathen, in the English Settlement and promises a more plentiful Harvest. May the same most gracious Being grant, that they

small beginnings may mighty increase, that
so whole Nations may praise him for his
Loving kindness!

I have nothing more to add, except
to entreat you once more, to let me have a
share in your good esteem, and to pay my
respect to this Society, in the most respectfull
and humble manner. I am

Sir
of most hble Servant

Augustus Franck

To M^r Broughton

Extract of a Letter from
Aryan Blundell Esq^r at
Liverpool 7 July 1714

Sir

I now am to let you know how wonderfully Providence hath provided for the encouragement of our Charity School in the which we have 60 Children, 36 Boys and 14 Girls maintained in it with Meat, Drink and Lodging as well as Cloaths and Learning we take them in at 8 years of Age, and put them Apprentice at 14 and give with each Boy Forty shillings, and Bind them Apprentice for Seven Years. We employ y^r Children half of their time Work turn & turn, i.e. half at Work & y^r other half at their Books: the Boys pick Ochan and Draw & knot yarne which we make twice laid Cordage and the Girls Spin Cotton, knit the Boys and their own Stockins, and Spin y^r yarne and make all their own Linnen, as Shirts, Shifts, Bands and Caps. We compute one year with another the Childrens Labour or Services amounts to near Forty Pounds which causes Charge the whole of which is near £1400 p Ann. Foster Cuncliffe Esq^r hath lately given us £1000 to y^r School which is to be paid this Month, which we let out to our Corporation, for which they Agree to pay us 5% for Interest, which is £50 p Ann. makes a fine addition to us: I am not without hopes of having some more Gifts soon to enable us to enlarge our Number of Children. It is now 30 Years since I undertooke

the Office of being Treasurer to the School, at w^t time we had 50 Children: had only Cloaths & Learning, and a School house that cost only £30. and all that was in Bank then, was but £250. which I had given to the Treasurer whilst I went to Sea. One of the Chief of my desines is, to see a hundred Children Maintain'd in it before I Die there being room enough in this New house to receive them, having that hopes when we Built it. And it hath please^d God to increase the Trade of this City so well, that we have Persons more of Ability, and hope it will please God to give some of them hearts to help us. I have put out Apprentic^s, since I came to be Treasurer near 200 Children, some of which are now Masters of Ships, some Masters in the Ginny Trade, and that Trades to other parts, and many that have attain'd to be Masters in other Trades on Shore, which is my great Satisfaction to see: We have built a Workhouse for the Parish with all Conveniences, which Cost £1600 of the Charity School Money, for which the Parish pay us 5^{ff} Cent that is £80^f Ann^r 6 years since, at which time the poor Tax was £1600^f Ann^r and by helping the poor together and Employed the Tax is now only £600^f Ann^r so great is the Advantage by helping them employed.

I am
20th 4^r

To M^o Broughton

(Extract of a Letter from
Rev. d^r Thomlinson at Whick
on Northumberland 21. Aug^r 1744

Rev. d^r Sir

I do not remember that I have acquainted
you that Mr. Huet who died here 1730 left to the
4 Churches in Newcastle £1000. to encarce the Number
of poor children in their Charity Schools; and £100
to my Charity School in this Parish.

Newcastle is but one Vicarage; St. Nicholas is
the Parish church, the three other only Parochial
Chapels; in these 4 Churches 10 Clergymen officiate
and in the Parishes of these 4 Churches are 6 Charity
Schools. In the year 1698 Dr. Ellison was the worthy
Vicar of the great Church of St. Nicholas. I was then
Lecturer of the same Church, preached in it afternoons
on Sundays, and early Morning in Holy days; we
both were made about that time Corresponding
Members of the Hon^r Society for Promoting Christian
Knowledge: he had the Honourary & very laborious part
we had Letters and Packets sent us yearly. All
these Schools were founded whilst I waited myself
under the influence and by the Directions of the
Society in dispensing their Books & some of my own.
And I ought never to forget the remarkable Charity &
Assistance of my good friend Mr. the Ord^r then a very
rich Attorney whose Son Rob^t Ord Esq^r is now
Member of Parliam^r for a Burrough in Cornwall
for he was the first person, whom I prevailed upon
to set up and endow a Charity School in that

And to his Interest and persuasion it was chiefly owing that Mr. Allan (wid^e. of Freeman) left an Estate for the Endowment of 2 Charity Schools more. Mr. Pro's School was set up in a year 1705. my ever hon^d friend S^r W^m Blackett Bart. 1707. &

Mr. Allans 1709: And by the Interest & Solicitations of Two of my most intimate Friends, 2 Charity Schools more were set up by Subscription that year in All Saints; and were well supported by Legacies, Benefactions and Subscriptions: Thus far did our Zeal by the blessing of God for the erection of Charity Schools prevail. — Now that Zeal both there and in this Neighbourhood seems to be at a stand: But that should not discourage us; for if we are to have no more New Ones we ought to use the greater Zeal and Diligence in improving the Old. And I humbly conceive that I have hit upon a Method of making a Charity School doubly useful, in point of Instruction: for near a year ago my Bookwill^l sent me a little Book called The Childs Utian Education, for my opinion. Being gratefully surprised upon hearing it read by my Charity Master, I immediately enjoin'd him to make use of it in the best method he could devise, and to give me an Account in what time he could teach a poor Child to read by the use of this and a Bible without any other Book; for I cannot but think w^t S^r Paul^t that the sincere Milk of the Word is the best Nourishment of Children, especially of y^e poor. In the spelling part there is no word that is needful or unscriptural: In the Bps. Abrieg^t is contained y^e whole duty of a Christian and nothing else: whilst

the Child learns to read he learns his Duty & by
having Tasks out of this Book, every night, he
edifies his poor Parents by the frequent Repetition
of them. Upon making the experiment of Master
finds that a Boy of ordinary parts of six years old
by it and the Bible, may learn to read as well in one
Year as they did in 3, or 4 by the tedious method
of Primer, Psalter, Testament & Spelling Book; with
less trouble to the Master, and more ease and profit
to the Child. This recommends it to one and has
recommended it to all Schools where it is known.
Several Books of this kind have been approved off
by some; but this has met with universal approba-
tion in these parts, and many private Persons
have bought it for use of their Families. Any
Adult Persons being desirous to learn may with
this and a little assistance of any one in a family
or Neighbourhood on Sunday Evenings & other spare
hours, learn to read in a few Months. The
Success it has met with has encourag'd a Second
Impression with the Addition of a Catechism. As
soon as it is printed off, Mr. Hitch will have
Orders from my Bookseller to deliver 50 copies to
you and as many to Dr. Beaufort for the
perusal of the Two hon^{ble} Societys. And when you
have read it over, if you please to signify your
impartial Sentiments, you will oblige

Bwd Sir
the most noble Soc^t
R. Thomlinson

W. Broughton

Copy of a Letter from the Rev.
D. Knight at Ely 1^o Nov. 1744

This House was erected by the Piety and
Charity of Mr. Catherine Needham (Relict
of the Rev. & Mr. W^m. Needham Rect^r of Mriford
in Hampshire) originally of this Town who
devised and bequeathed by her last Will certain
Estates in this Town and Neighbourhood of near
Eighty Pounds £ Annum for Poor Boys born in
the City of Ely of Poor Parents for their Schooling
Cloathing and putting them out Apprentices and
towards their Master Maintenance during the time
of their going to School not exceeding five years
or in such other manner as Richd. Stevens of
the Inner Temple Esq^r. Mr. Corn^r. Gay of y^r City
of Ely and Mr. George Hall the Trustees named
in the said Will the Survivors or Survivor of
them should think fit and finally direct or their
Successors should further Order for the better Execu-
tion of the Trust in them reposed.

Sir

The above written Inscription is set over
the door of a New built School-House just now
open'd in this Town of Ely, being appointed one
of the Trustees of this Charity I thought it would
not be unacceptable to transmit it to our Society
who have always expected Accounts of this nature
(especially from their own Members) I have great
hopes that this good foundation will turn out
very

very much to the advantage of this very populous
and poor place were it was much wanted: Dr. Colbath
a Corresponding Member of our Society now living at
Dovel in this County, has lately settled an Estate of
near Forty Pounds a year, upon a Boys & Girls
School in that Town which was lately opened by him
the particulars I can (if desired) help you to, the late
Worthy Mr. Melmoth just before his Death drew up
the Settlement which has been of great service to some
other Persons of the same good disposition. I am
Sir with my best regards to the Gentlemen of the
Society

Your very Oble Servt
E. S. Knight

Read 6. Nov. 1744.

Si plurimum reverende et
amplissime Fautor sinceris cultu
præquende!

Quod supremo rerum humanarum Oribilio. Te
in locum Beati Domini Henrici Neumannii optime
quondam de Missione Indica, imprimis Tranquebari-
ensi, meriti sufficere placuerit, e litteris Tuis gra-
tissimis 28 Septembis ad me datis, lubens acceperis
Gratulor Tibi ex animo istum honorem, Deumqz
precor, ut Tibi eandem quam Deceptori Tuo, mentem
inspirat, viresqz et corporis et animi tanto muneri
paras affatum largiatur, ita ut cum non tantum
aques, sed ad Supores.

Opere

Operam Dni Fabricii nostri paganis
apud Madras ientes ad Christum convertendis
hactenus haratam per Dei gratiam non supe-
vanam, adeoq; hoc nomine Veneranda Societati
Britannica probari, gaudet Collegium; cijus
vota et studia maxime iò tendunt, ut regni Christi
limites ubiq; locorum proferantur. Hisque, qua
paxim gravantur, ignorantia tenebra Evangelii
luce dissipentur, et gloria Numinis magis magis
promovatur.

Hinc cum Societas Veneranda e re Chris-
tiana fore putet, si non solum, dictus Dr: Fabricius
in ea, qua nunc est, statione in posterum maneat,
sed et Dr: Zeglinus ei socius adiungatur:
tantum abest ut Collegium desiderio tam aequo
refragetur, ut potius latetur, occasionem, quam
ipse fuita optavit, sibi eis oblatam studium
cum et obsequium Venerande Societati lucu-
lento aliquo documento testandi, bone memor
favoris, quo Missionem Tranquebariensem
vnde a primis leius initiv ap prosens usq;
tempus est prosecuta, et beneficiorum, quibus
eum multis modis sublevavit, immo proponendo
cumulavit, quos effectum est, ut Verbum
Aicum voce prolatum typis etiam ac prepars
magno cum emolumento ab Indis legatur.

Constituit igitur propedium mandata
Tranquebariam missione, ut Dr: Fabricius
Madras, ubi nunc est, in posterum subsistat,
abq; Dr: Zeglinus itineri se accingat, et simulac
Veneranda Societas impavorit, eodem se conforat;

non dubitamus, quia utrumq[ue] nutriri divino munere p[ro]p[ri]o
animo sit obsequitarius est & Spartam oblatam pro ea,
quam Deus suppeditaverit, gratia, pro virili ornatus.

Hunc quoq[ue] in finem duos novos Missionarios,
qui in eorum succedent locum, legit, Jacobum, sicut
Klein et Ioannem Fridericum Goering, bona frugis
Isp[ec]i melioris Viros, qui quam primum sacro muneri
fuerint iniciati, hinc prospedictum per Germaniam in Bri-
tanniam itos ingredientur, ut navelibus Anglicis in In-
diam transmittant; quas Collegium Veneranda Socie-
tati Tibiq[ue] de meliore nota commendat; obnixe roga-
at eas, nulla humanitate recipere, iisq[ue] quod apud hos
commercati fuerint, re et consilio adefe, deg[ue] cōmodo
prospicere navis dignemini; Quod certi eventorum
non tam spero quam indubitate confido.

Atque haec sunt, Vir admodum Reverendile! que
regioni si loco ad litteras suas per humanas iusue Collegi
Regii de cursu Evangelii promovendo scribere debui,
qua ut eis nomine Veneranda Societati una cum
prolissimi officio et cultus testificationes summi signifi-
ces per amicis rogaris.

Deus autem Ter Opt. Mas. fecit, ut vinculum
illud sacrosanctum, quod Venerandam Societatem Bri-
tannicam cum Collegio nostro colligavit, possit inviolatum
perennet, astiosique nodo lapisi temporis constringatur.
Addat ipse pro infinito sua Sapientia ulteriusque con-
silia, conatibus studiis et votis quondam, ut Ecclesia in
Asiae inter Indas plantata altas agat radicas et
majora indias capiat incrementa, officiatque, ut dum
cursus Evangelii promovetur, final vera et viva
Christi cognitio propagetur, atque vim suam divin-
am iis, qui eam amplectantur, luculentu[m] crescat, in-

nominis sui sanctissimi gloriam immortalem
multarumque animarum salutem eternam!

Id quod calendifimus suspici ex niveo
pectore profectis indumento vobet.

Vir admodum Reverende et
Amplissime

Cultor: Tibi obsequenterimus

J: Finckenhagen

Hafnia

et. 31. Octobris 1724.

Translation of the
foregoing Letter.

Rev. Sir

By your very kind Letter dated 20th
Sept. I recd the agreeable News, that it had pleased
the divine Dispenser of human affairs, you should
succeed the worthy Mr. Newman who has done very
great services to the Indian Mission, particularly
that at Tranquebar. I heartily congratulate your
Promotion in so honourable an office, and pray
God grant you the spirit of your Predecessor, &
gives you sufficient Strength of Body and mind
for the Discharge of so important a Trust. That
the Pains of our Mr. Habricius in converting yr.
Heathen at Madras has through God's Grace not
been in vain, & that on this Acc't he had been

so acceptable to your Venerable Society, is a great pleasure to the College, whose wishes & Endeavours chiefly aim at enlarging the Borders of Christ's Kingdom, dispelling the thick Clouds of Ignorance that overspread the Eastern World, and Promoting the Glory of God more and more, for which reason when your venerable Society thought it woud be serviceable to the Christian Cause, to keep Mr. Fabricius in y^r Station he is in at present, and send Mr. Zeglin to his assistance, the College was not only willing to comply with so reasonable request, but very glad of an opportunity, wh^{ch} had been often in vain wished for of giving some plain proofs what great value & regard they have for your venerable Society, well remembraing the regards affe^r shewed for the Mission at Tranquebar from the first time it was set on foot, the kind Proclfs you have sent them, and the many favours you have heaped upon them; by which they have been enabled to preach the word of God and point the same to the great advantage and comfort of the Indians.

The College immediately determin'd to send an Order to Tranquebar, for Mr. Fabricius to continue where he is and that Mr. Zeglin should prepare for his Journey and go thither, as soon as ever he received Command from yo^r venerable Soc^y, not doubting but both of them will very readily obey the Divine pleasure, and according to the measure of Grace God shall give them exert themselves in a fair prosecution of the Work they have undertaken. For this purpose too, the College has made choice of two New Missionaries to succeed them: viz. Mr. H.

and Mr. Goering, both promising worthy men, as soon as ever they shall be ordained, intend directly to go through Germany to England, to take their Passage in your Ship, to the Indies. These if College earnestly recommend to your venerable Society and yourself for your better acquaintance, & beg you would be so kind as to receive them wth your usual humanity, that you would give them y^r advice and assistance, while they stay with you, and procure a convenient Passage over. And this (such Confidence have I in your goodness) I assure myself, you will do. I have now Sir in obedience to your Commands of the Royal College, return'd an Answer to your kind Letter. They desire the favour of you to inform y^r Society of their matters, and let them know the great regard they have for them, and how ready the College will ever be to oblige y^r venerable Society.

May the great and good God grant that the holy Friendship wth Subsist between the Society and the College be ever inviolably kept, & may every day unite them in closer Ties of sacred Friendship! may he in his infinite Wisdom, give weight to the Councils and Designs, of Endeavours and Wishes of both Societys! that y^r Church, wth under the protection of his Providence has been planted in the Indies, may take deep root, and every day produce a greater Increase. May she gain a true & lively knowledge of Christ to be propagated & visibly exert his Divine Power in the hearts of those that embrace it, to y^r immortal Glory of

of his most Holy Name and the eternal
Salvation of many Souls! this is the hearty
sincere and constant Prayer of

Rev. Sir
Dear most honored Sir

J. Finckenheger

Copenhagen 31 Oct. 1744.

To Mr. Broughton.

Copy of a Letter from the
Rev. Dr. Knight at Ely,
22 Nov. 1744.

Mr

I have received yours, and am glad that
the Account of our New erected School in this place was
grateful to the Society was willing therefore to send them
an Account of my friend Colbatch's Charitable foun-
dation now finished and endowed. The Estate settled
upon the Boys and Girls School cost him in the
purchase very near £700 which he has settled upon
his Trustees (of w^{ch} I am one) and I think we
have fixed his Charity under such Orders & Regula-
tions that (humanly speaking) it cannot well
miscarry: He lives at Orwell, and tho' he is so
infirm that he cannot stir abroad, yet he can and
doth much service in having an eye over his Teachers
and Scholars whom he often sends for, w^{ch} is a

help and Encouragement to them both. The
good Manx just now has resign'd into the hands
of the Vice chancellor of the University of Cambridge
his Professor place of Casiastical Divinity, since
he is not able to discharge the duty of it, purely
out of Conscience it not being expelld from him.
I am just now leaving this place having finished
my residence here. I am with my best Respects
to the Hon^{ble} Society

Dear Sir
Y^r very hble Serv^t
J Knight

S. J.
when I came to Town in Janu^y
I shall Petition the Society for two
small Packets of Books for the two
Schools w^t will be an encouragement
to them. I saw the Printers at Cambridge
working of some Sheets of y^t Welsh Malle.
w^t would not be worth while to get some
Frank Covers of the Bishops for the
Conveyance of them to Cambridge?

To the Society

Copy of a Letter from
Mr. Basket the Kings
Printer 12 February 1744/5

Hon^d Sirs

I take the Liberty to return the Honourable Society, my most humble Thanks, for their great Candour and Goodness, in not proceeding to censure me for the casual Mistakes which have happened in the Editions of the Bible. As it has always been my desire to avoid all such, it is with great pleasure that I was inform'd that the Society have Ordain'd our several Editions, to be collated by proper Persons, whom I shall be very ready to gratify for their Pains & Trouble on this occasion. Give me Leave at the same time, to assure you Gentlemen that I have actually enter'd upon such Measures as will, I hope, make all future Editions of the Bible, at least, as correct as any that ever were published.

And with regard to the Stock in hand, that no Objection may be made to that, I am ^{not only} willing, but desirous be the expence what it will to cancel all the Pages, where the Errors shall be judg'd to be of such Consequence, as to require

I take this opportunity (and it is the chief Occasion of this Trouble) to ask pardon of the Hon^{ble} Society, for having misrepresented the

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the Resolution, so kindly set aside at your
last Meeting. I do most solemnly declare that
I had not the least design in it to reflect upon
the Society as a Body, or upon any Member
in particular, but was led into it by the too
hasty Information of a Friend of mine, who
is not a Member of the Society, & who I am
persuaded had himself no view in it, but
really believ'd it to be as he represented it.)

From

Gentlemen with the
greatest Respect & Gratitude
to the most Obliged Abolitionist.

Read 12th Feby 1774/5

J. Baskett

Jo. M. Broughton

Extract of a Letter
from the Rev. Mr. Perfect
at Rochester 14 April 1774/5

This Branch of doing good in y^r Worl^d
by furnishing poor People wth unfull Books is surely
attended wth constant Comfort, and every Person, who
comes to me on this Occasion gives me a great de^{al}.
A Journeyman Bricklayer frequently visits me
from Chatham, and has had a pretty many Books
for himself and Acquaintance. He commonly sits
with me a considerable Time, and his Company is
very agreeable. He will talk of the Books he
has read, will ask a great many Questions concerning
such and such passages, who not for Disputation
sake

sake of a humor, that is very rarely attended to, and
real Religion) but for other Information.

Chatham abounds w^t the greatest variety of
Sins (hardly any place so much) but I am continually
encouraging this. Man to keep constant to his Parishes
Church, and to prevail with all his Friends to do so;
and I dare say, he religiously follows my Advice.

Copy of a Letter from the
Rev. Mr. Tho. Bacon at
Mary Land 19. Nov^r 1745

To The Rev.
Dr. Wilson at
London.

Rev^r Sir

You will find by the enclosed to your
R^r Rev^r Father (which after perusal please to seal
and forward to him) what a wretched State we
are in at present. The Facts therein mentioned
should never have been communicated by me,
could they have been conceal'd from the Eyes of the
World. — But the scandalous behaviour of the
Majority of our Clergy is too notorious to be hid,
and till some Ecclesiastical Discipline be establish'd
in this Province, no better can be expected, especially
as matters are now managed, when Men recommended
chiefly by Quakers & Dissenters are thrust into
the Ministry, and Testimonials obtained by the
unaccountable methods. — I heard but last evening
of one Richardson, who was dismissed from the

Walter of the Free School, at Naples, on
Account of his idle drunken behaviour, now
going up and down the Country, Solliciting for
Testimonials, and a Subscription to bear his
Expences to England for Orders. Your express
Injunctions and your most venerable Father
Commandments have set me upon this unpleasing
Task. But God be praised, we have a few
worthy Pastors to keep up some little credit
in the Order, and a number of pious well
disposed Christians among the laity, who
are sincerely grieved at what they cannot help,
and daily pray for a happy change in Favour
of Religion.

We have had a very sickly Time, since
my arrival, in which several of my Parishioners
died; but there was only one of them, a poor Man,
who desired my attendance, the two others were of
such Consequence as to have Funeral Sermons
preached for them, which are usual. I preach at
their own Houses. The people in general say they
have not been used to such things; it was so hard
to get a Coffymen when sent for, or get him in
such a Condition, as they might as well be without
him. This was the reason given me, on being
sent for two Days ago, to visit a sick man in a
near County, the Incumbent of the Parish
being in such general, & (by the best informa-
tion) deserved Disrepute.

(1) S.

I have not seen an Indian since my Return in the Country. They live a great way back towards the Mountains, and seldom come down so far where I live. They are described to me as strong able bodied Men, of good Natural understanding, & readily comprehending anything they are taught. They generally speak as much English as to make their meaning known, & some in great perfection, but when any of them come down who do not understand our Language, They bring an Interpreter with them. Their favourite Vice is drinking to Excess, especially Rum & other Spirituous Liquors. If anything of Religion is mentioned to them, they hearken to it modestly & seeming attention, but seldom carry away any impression of it. They seem very jealous of admitting our Principles among them, and say, if it had not been for the they had never known Drunkenness, Swearing, Lying, or Cheating. So that our People here think it impossible to make any Converts among them. This is all I have been able to learn to any certainty as yet, but shall communicate further particulars as my own Experience shall hereafter furnish.

There is a more distressful Scene among the poor Negroes, of which we have vast Numbers in this Province. Little or no Care is taken by the generality of Masters for their Instruction in Religion; their only Care seeming to be, how to make of most advantage

of their Bodies, without the least Concern
for the Welfare of their Souls. I have seen
these poor Creatures working on Sundays,
and was told they belonged to Quakers.
But, if I'm well inform'd, it is a practice
too common among those of our own Church,
who oblige them by their Sunday's Labour
to provide for their week's Subsistence. I
have spoke to several of our richest People
about their wretched Case, but have met wth
such Repulses as ought not to be expected
from such as call themselves Christians.
I have been privately told, that my recommending
the Care of their Souls to the Consideration of
their Masters from y^r Pulpit, was ill taken,
and had given offence. Some have seriously
told me, that it was not only impracticable, but
would have a very bad Effect; for Instruction
only made these Fellows cunning, & enabled
them to rebel against their Masters. Others
object, that as their Negroes generally live together
in Quarters, at a distance from their Dwelling
Houses, they cannot attend them, & would
be very glad to have any Person to go about
and Instruct them in y^r Evenings, to the
Maintenance of whom, sufficient Sub-
scriptions would be raised. In short, upon
various pretences nothing is done, and some few
excepted, who have been so happy as to fall
into good hands, none are baptized.

See

Some may probably be incensed against me
- on of their Masters upon Account of y^e bad
Usage they receive, and their barbarous Correc-
tion for very slight offences. But such as I
have occasionally convers'd with, seem to me, not
only capable but very dazous of Instruction,
and several have pray'd me to speak to their
Masters to let them become Christians, & know
how to serve God, promising on that Account
to be diligent Servants. I always find the
Servants Gallery at Church crowded wth them
on Sundays, where they behave wth great
Decency, & Reverence; and cannot conceive the
Strength of some Peoples Argument, that They
should become worse Servants by being made
good Christians. I have ^{but} some of your pious
Fathers Indian Tracts into the hands of such
as have promised to make use of them; & could
wish for some of the Society's small Tracts ag^t
Sabbath breaking, Swearing, Lying, Cheating,
Drunkenness & Lewdness, the common vices of
our Planters & meanest sort of Christians.

The Clergy of the Church of Rome
are in general very carefull & exact in their
Lives & conversation. One of them, Father Zan-
a man of good repute, was killed last week
by his Horse in a Ferry-boat within Two
Miles of this place. It is a sad reflection that
their behaviour should be so great a Reproach

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to ours, and the want of good Discipline
among us lay us open to shameful Compa-
sions too often made wth much effect upon
Peoples minds.

I have not yet seen Mr. Henderson
My Lord Bishop of London's Commisary.
He lives about 60 miles distant over y^e ~~Bray~~. Last week I rode down to Kent
Island, in order to wait on him, but the
Winds were so contrary and so very Boisterous
that after two days stay, I was oblig'd to
return that my Sunday Duty might not
be neglected. I shall set out again to morrow,
and hope for a favourable passage.

I would beg by your hands to
present my humble Duty to my Lord Bp
of London, & to assure him of my faithful
endeavours under the Blessing of God for the
Advancement of Piety & true Religion among
those whom Providence has placed under my
care. I would likewise earnestly request
His Lordship's Blessing, & Prayers to the
Almighty, for y^e Guidance of his Holy Spirit,
that I may become & continue to my Lives
end, an useful Labourer in his Vineyard.
I also beg your Prayers to y^e same effect, &
mine shall never be wanting that after
your Labours & Struggles in y^e cause of God
on Earth, you may be translated to that unper-
able Bliss, which he hath prepared for his
good

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good and faithful Servants in Heaven

I am

Rev^d Sir &c^a

Tho^r Bacon

Copy of a Letter from the
Rev^r W^r Bacon at Talbot
County in Maryland, dated
29. May 1746.

To The Rev^d Dr^r
Wilson at London

Rev^d Sir

The misfortune of my Brother's
Ship, falling into the hands of the French, may
perhaps have made me seem negligent in perform-
ing your Commands: But y^e enclos'd Copy of
what I wrote by her, wth of Letters, to your most
pious & venerable Father (which please after perusal
to forward) will I hope be some proof of that gratefull
Remembrance of the Favours I have receiv'd from
both, wth I shall always be ready to testify by a
respectful Obedience to your Orders.

You see, Sir, by mine of y^e 19th Nov^r
what a bad state of Parish was in at my arrival
I have had since that time an ample Demon-
stration how much it is in y^e power of a diligent
Clergyman, who will faithfully apply himself
to y^e discharge of his Office wth a view to y^e Ad-

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of Religion and sincerely beg of Blessing of
of God upon his honest Endeavours to contri-
-bute towards the Reformation of his Flock.

Observing that I met many People
at Funerals who never came to Church, that
the Quakers & Deists, taking Advantage
of the loose negligent behaviour of many
established Clergyman, had possest the
common People with a Notion that all Priests
were alike, a proud lordly set of Fellows
that minded nothing but how to agrandize
the Order and make a property of Mankind
and provided they could but get $\text{40} \frac{1}{2}$ p Poll
(a Tax settled here by Law for the Main-
tinance of the Clergy) and live in ease
& Luxury, they care not a Farthing what
became of their Flock, but first fled, &
then left them to starve & a Flock Occasion
from of Objects of Mortality then present to
exhort them to a prudent Care for their souls
Arguing from of Uncertainty of human Life
of Certainty of a future State of Rewards
& Punishments, the Fruility & Corruption
of Mans Nature, the powerful Temptations
both within & without us, the danger of
continuing in a course of sin & trusting to a
Death bed Reconciliation from a presum-
-ptuous Dependence on Gods Mercy, the absolute
necessity of Repentance & amendment

for

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for obtaining a Title to it, & of y^e due use of the
Sacraments & other Means instituted & commu-
-ned by God himself for Securing his Favours
a Supply of the Graces & Blessings we stand
in need of. To these & y^e like Topics deliver'd
in ^{Language & most familiar} as plainest manner I was capable of, with
frequent Expressions of my Sincere Desires
for their Welfare, & longing to be of real Service
to them, I often threw in hints, that y^e word
Minister Signify'd no more than Servant,
so that y^e Minister of any Parish was no
more than y^e Servant of that Parish, oblig'd
to answer every man's Call who had occasion
for his Attendance. That in this Light I
did & always should consider myself, that the
poorest was as much my Master in that
respect as y^e richest & greatest among them,
& that by sending for me, when there was any
necessity, y^e meanest Slave, whose Soul was
as precious in y^e sight of God as that of the
Greatest Prince, should find by my readiness
to obey his Call, that I made no distinction
between him & his Master. I would sometime
complain of their want of Confidence in me,
not sending when there was occasion for fear
as they said of giving me trouble, telling them
that it was a much greater Concern to me
that they should deprive themselves of any
Comfort or Service I might administer to them
than to ride a few Miles by Day or Night for

their Benefit. By this method of Address, or extempore Exhortation where no sermons are bespoke, and of honest Arts of Affability & a modest Compliance of behaviour to People of all Degrees & Denominations they begin to be perswaded that a Priest may be free from pride and haughtiness may have some generous disinterested Principles in him, may sometimes preach and give Instruction gratis, and have ye welfare of his Parishioners really at heart. This has increased my constant Congregation to above double of Number, has brought many to ye Sacrement who never receiv'd before, has added 18 Quakers, most of them Adults, to ye Church, has gain'd me ye affection and esteem of my Parishioners in general, and got them into a Method of sending for me to their Sick, and comming to me for private Instruction where any Doubts or Uncertainties hang about them. My Labours indeed, have proportionably increased, but ye same Almighty Power which inspir'd me witht ye Inclination, has wonderfully supported me with Strength and ability to perform what I had chearfully undertaken for his Name's sake, and will, I hope, continue his Mercies to me, in ye same manner has he h' done hitherto, to which Effect I request your Prayers.

J

I have baptized 48 Negroes, chiefly Adults
 some by Request of their Masters & Mistresses
 at their own Houses, and others at Church where
 they sent them for that purpose: most of y^e last
 belonged to Quakers. The greatest Difficulty
 in this Case is to procure Godfathers & Godmo-
 thers. Their Owners would be y^e properst to
 Answer for them, as they are under their absolute
 Government & Disposal; but many of them will
 not undertake that Office under a pretence that
 their Slaves are generally so wicked & headstrong
 they care not to take such an Additional Charge
 upon them: and those of their own Colour who have
 been baptized stand so much in need of Instruction
 on themselves, that they cannot be supposed fit
 to be made Instructors of others. Some indeed
 of the Masters & Mistresses have stood for their
 Slaves, out of a firm Conviction that it was their
 Duty. But for y^e rest, I am oblig'd to take such
 Adult baptized Blacks as are willing to stand, that
 those who are desirous of Baptism, either for
 themselves or their Children may not be turned
 away from y^e Entrance into Christ's Church.
 I could heartily wish some particular Instruc-
 tion in this Case, both in regard to y^e Quality
 & Number of Sureties, w^{ch} can seldom be properly
 obtain'd for these poor People. Some of them
 are really bad Creatures. But I am fully per-
 swaded that upon y^e whole they have more
however

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honesty, Simplicity of heart & well meaning among them, than are to be found among a proportionable Number of White people about us. I have been much among them, to theirs and my own great comfort, and speak from Personal Knowledge & Experience.

I called in about 3 Weeks ago with a Couple of Gentlemen to a small Indian Town in Dorchester County, consisting of about half a dozen Huts filled to Women & Children of Men being all abroad hunting. We endeavoured to treat with them for some Baskets, Bows & Arrows, Mats, wooden Spoons & such kind of trifling Wares as they Manufacture: but found them so shy we cou'd come to no Agreement. This was probably owing to their Ignorance in ^{of} Value of our Paper Money, for fear we should put a Trick upon them, in giving them less than of Value we mentioned: For they are vastly Suspicious of our People in general, & particularly of those they are not acquainted with: and when they have no mind to talk wth us, will pretend, they do not understand us. — In January last, on a very cold morning I brought four of them, men & Women into my Lodging being of first I had ever seen, made them sit down by the fire, & gave each a Dram. I asked them several Questions, but could get

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get no Answer from any but a Dusty old
Fellow, who cryed Master, more Dram, Spe-
by by. And I afterwards found two more of them
could make their meaning known in English.

The Indians are extravagantly fond of
spirituous Liquors, which they swallow down like
water, and are said to be Quarrellsom & mischievous
one among another when Drunk. And People
who are wicked enough to take Advantage of
their Weakness, often purchase more Thins & Turn
with a well timed Boate of Rum than ten times
of value in Money, would buy at another season.

Whether our first Colonies have used their
Ancestors treacherously, of memory of which
may be handed down by Tradition; or whether
their free & indolent ^{kind of} life, chiefly spent in ranging
of Woods & hunting of Deer & other wild creatures
makes them disinclined towards any Change,
they certainly have a strange Abhorrence of all our
Customs & Methods of Living. So that where
Necessity does not oblige them to come to us for
Match Coaks &c. They seem to fly all Communication
with us. I laboured hard to prevail upon ~~the~~
an Indian Woman to let her Son stay ^{tho'} me, pro-
mising to cloath him as well as myself, to minister
him whatever he had an inclination to Learn.
I suffer him to go away when ever she thought
fit to call for him. He was a fine Youth, about
15 years of Age, of a noble Countenance & well
proportioned Limbs. But she only smile at me
at first

Offers, especially of Seaming & Cloaths:—

And I have been since inform'd that it would be very dangerous for any one of them to live & join with us, from y^r Resentment of his Countrymen, who seem posseid with a Notion that we propose nothing to them under a pretence of serving them, but what is intirely design'd for our own Interest and Advantage: So that their Conversion to Christianity seems to be farther off, at least in these parts than may be imagined at home, where these national Prejudices are not so well known.

I must request y^r favour of a list of what Books & Pamphlets have been printed by the Society, that I may know how and upon what Terms to be supplyed wth any of them that may be wanting here. What few Bibles, Testam^{ts}, Com:prayers &c^a are brought over for Sale, in y^r several Stores come very dear to y^r Purchaser. And I know not but upon y^r Society's Terms, a good Com: prayer, a handsom New Testament, or whole Duty of Man may come as Cheap to a poor Planter as he now pays for the Hist. of y^r Seven wise Masters, Englands witty Doctor Fortunatus, or y^r New Academy of Compliments &c^a the common Entertainment, & highest Reading of most of them: or a good Psalter be brought for Jack y^r Giant killer, or Tom Thumb bears here at present. I'm well asfurd of Imposition

and Distribution of priors books to those that
are able to pay for them at a low price, & grate
to such as cannot, must have a very good eff
and I would willingly lay out a sum Annually
for that purpose if by your Favour I can be
admitted to a regular Correspondence for them.
I should be glad to be furnished with a good
Quarto Bible for my own use at y^r Society's
Price 10th my Brother will pay. I can't buy
such a one here under 25th Sterl.

I am
D^ro^r Sir
My^r most Oblig^d
I Ser^r & Pr^r this
This Day

Copy of a Letter from The Rec^r
To Mr Broughton M^r Baster at Exeter dated 28 Mar^r
1751
Dear^r Sir

I am very much please^d to find by your last
that you are so well dispos'd & inclin'd to consider the
afflicted case of the poor Converted S^r whom I have
had occasion to mention in some of my former L^r
I understand he has been with you in person, & has
represented the State of his unhappy Circumstances
to you. But as it is proper you shou'd more par
ticularly know the whole State of his Case, I shall
with the utmost brevity, truth & sincerity tell

I can, set forth unto you which is as follows

Joseph Ottolenghe was a Native of Casal in the Montferrat in Italy, he was born of Jewish Parents and bred up in the strictest way of the Jewish Education, whereby he became a great proficient in the Hebrew & Chaldee Tongues, & at the age of about 20 years, was thought so well qualified, that he had a Patent or Commission from the Synagogue of Casal to be a Rabbi or Teacher to of Jews at Mondovi: which Commission he never executed, Providence soon calling him out of his own Country having provided better for him in another Land. For his Mother having a Brother here in England, who was suppose to be a wealthy Man; his Parents were sollicited by this Brother of theirs to send over this their Son, upon his promising them that he wou'd leave him all that he had at his death, & that in the mean time he should marry his only Daughter and live wth her & come into a good share of his Business. Which encouragement brought him to England about Ten or a Dozen Years since & accordingly he settled with his Uncle at Exeter & followed his business with good Care & Diligence.

But sometime after he had been here, his Uncle slackened his kindness towards him, & used him but little better than a common Servant and in the mean time his Uncle's Daughter was married to another Person, so the greatest prospect was cut off. However he continued still to live wth his Uncle, and with his consent, caused it to be advertised, that he shoud be ready to Instruct any Gentlemen that were willing to learn, in The Hebrew, Chaldee or Italian Languages, of w^{ch} he was presumed to be a pretty good Master, of one being his Native Mother tongue, the other being of Languages in w^{ch} the Jews are educated from their Infancy & in w^{ch} they are exercised throughout their Youth in their

Their Schools, their Synagogues, but have often
either Sacred or Civil.

Upon this Advertisement, two or three Clery-
men of our City being willing to Improve their knowl-
edge in the Hebrew Tongue, got an Acquaintance wth this
Young man, & agreed to learn from him, provided he
could come to their Houses, One or two evenings every
Week, which he consenting to, this practice was carried
on for two or three years, in w^{ch} course of time, we com-
municated to him the chief Principles of the Christian
Religion, as he did to us an Improvement in the
Hebrew Tongue; And in Order to convince his Judgment
and to open his mind to the knowledge of the truth;
we gave him all the best Assistance that we could an-
way procure for his better Information, either from
Books or private Conversation. And God Almighty
blessing our Endeavours, at length, work'd a conviction
upon him, and made him declare himself fully
satisfyed of the truths of Christianity & to express his great
desire to embrace & profess it. Which good Inclin-
ation of his, the Clergymen that were his friends and
acquaintance soon imparted to their then Worthy
Diocesan Bp Weston, who was pleased to command him
to Instruct him more fully & to examine him thorow
in every point of the Christian Religion, & promised
that when we could satisfie him of his being a
thorough Convert, He would give Order for his being
Baptized. But before that was done, his Uncle
who had heard of his Inclinations to turn Christian
fell upon him with all the fury of a bigotted Jew, and
seized upon all that he had, & arrested him & put him
in Prison for a Debt of 50^{to} which he pretended to
due to him for his charges of bringing him from
Italy & his Maintaining & Cloathing him since he
been in England. But this barbarous usage so
stirred up the Zeal of the good Christians of this C-
ountry especially of the late Worthy W^r D^r Stephens, that
he preach'd two excellent Sermons upon it
at the Parish Church, in which the Convert & his Son
lived, & printed them for the benefit of the Convert
had such an effect upon the Inhabitants of that P-

that upon calling a Meeting, they immediately agreed to advance a sum of Money in Order to obtain his Release, & appointed a Commissioner to talk wth his Uncle & to bring him to the best Terms they could, w^{ch} they soon accomplished & paid down what was agreed upon. After which he had his Liberty, being well provided for, by his Christian Friends, whilst he was in Prison.

Soon after his Discharge upon application of the Clergy to the Bishop, He was pleased to give an Order to the Minister of the Parish where he lived, to baptize him & he conformed him soon after in his own Chapel, & forthwith recommended & encouraged a Collection for his Support, w^{ch} had that good effect, that there were about 50 soon rais'd for him, w^{ch} sum his Friends prudently employ'd in settling him in Business, & to carry it on y^e better. They recommended a prudent Sober Woman, who had been long in the business, for a Wife for him, whom he accordingly soon after married, and they Joyning their Stocks together, carried on their Trade for some time comfortably. But afterwards upon the decay of trade in our City, they found the Stock to lessen very considerably, & so were unhappy persuas'd by some of their Friends who were going to settle in London, and who promised to befriend them, to go along wth them, which was the Source of their present Misery as I presume you have had fully declared to you, by the two Female Advocates w^{ch} were to you on his behalf, as well as the Convert himself. I shall not therefore trouble you with any of his Misfortunes since he came to London, of which I am not so well acquainted myself: Only I must beg your patience a little farther whilst I give you his just Character while he was wth us.

He was a very honest, Sober, regular Man in all respects, never given (that we know of) to any Vice or Immorality. After he was baptizing he lived up fully to his Duty & attended all the offices

Offices of religious Worship constantly & assiduously
lived a very serious, studious & reserved sort of life,
& minded carefully the business of his religious as well
as of his Civil calling. He have good reason to believe
that he was truly sincere, because he led his life
unwearable to his most holy Religion.

He had a great stock of natural Parts, & much
improved them by Study & application. He had a
prodigious memory, so that he retain'd almost every
thing that he had either heard or read. He could repeat
almost the whole Hebrew Bible by heart, & could tell
in what Chapter every remarkable Hebrew Word
was to be found. He is very studious & Industri-
ous, and hath translated a great part of the
Talmud, the Jewish Prayers both Publick and
private; their Rites & Ceremonies &c. &c. &c. he was very
willing to have communicated to y^e Publick, if he
could have been assisted by men of Learning &
Authority, & could have any encouragement in such
an undertaking. And I verily believe that his judg-
ment in Rabbinical learning, if it could but be
tried & known, would be found to be very considera-
ble. And therefore 'tis a great pity that a Jewish
Convert to Christianity, so sincere, honest & virtuous
& every way so very deserving both upon Account
of Morals or Intellectuals should want any assis-
tance in a Nation of Christians, & especially in the
very Capital of it. I do therefore most earnestly
pray & desire you (for y^e love of our dearest Redeemer
& for this holy Religion w^{ch} he has embrac'd, & I am
persuaded suitably adored) that you would Ende
y^r best assistance to him, to recommend him to some
of yo^r friends, as may be able & willing to relieve his
present necessities & put him in anyway to gain, if
were but y^r lowest support & Maintenance. And
if you could any way effect it would be an act
the highest Charity that could be done for a truly
deserving Object, & w^{ld} be highly pleasing to
most agreeable to the rules of our most holy
& Religion, and very gratefull to all the true

from the powers of humanity, and among
them particularly one more especially to
you much obliged &
very affectionate
Yr. Servt & Brother
Willm Barter

To Mr Broughton

Copy of a Letter from The
Rev'd Mr White abt Stratford
in Suffolk 30 July 1757.

Rev'd Sir

I desire the Society will favour me
with as two Packets of Books mentioned
below. The Society may perhaps observe
that I send for a larger Number than usual:
it is indeed much larger than I can afford to
give away: but I have just begun a new
method of disposing such Books as I do not
give away w^{ch} I think myself oblig'd to ac-
quaint of Society with, & hope it will meet with
their approbation. I have a Charity Box in
each of my Schools, for the use and Improvement
of my Schools. (for Whate a good Charity School
at a small living I have in Cambridgeshire)
and I put several of my Society's Books into
my hands of my Master to be sold to my Parish-
ioners or any Person who has a Child in the
Schools at y^e Price marked in each Book: for
instance, a small Duty of Man, (and so other
Books)

Books of proportion) which costs me 1st mark 11, & 2nd that is 11 for myself, & 2 to be put in of Box. The if Purchaser, by this means pays indeed more than of Society's Price, but I receive less: so that what Money goes to y^r Box is partly out of my Pocket, & partly at the expence of y^r Society. I hope & believe y^r Society will permit me to dispose of some of their books in this method, as it encourages a Branch of their favour'd and promoted by their Society, & by all reasonable and good men: and as the People seem plaid to buy Books at a cheap Rate, and at y^r same time, look upon themselves as contributors to y^r School. I shou'd have mentioned above, that ditch'd Tracts I mark at half Price, which is all of it put into of Box.

If y^r Society please to favour me with any new Tracts come into their Store, They will be very acceptable to

Rev. Dr. Sir
The Society's
G^t

Read 1st Augt 1775.
sent a Packet out
of y^r Store.

at everyeller time
O St: White

To Mr^o Broughton

Copy of a Letter from
The Rev^d Mr Linton
at Freiston Lincolns.^{rs}
dated 31 Aug⁶ 1787.

Rev. Sir

The favour of yours of y^o 21 July
Rec'd ten days ago, but did not get the
Packet till y^o other Day, for w^t I return the
Society my most humble Thanks.

Be assured I shall take every oppor-
tunity of Promoting and furthering y^o great &
good Work y^o Society are carrying on, so far
as my little Sphere of Action will permit,
and hope I shall ere long induce some of my
Neighbours of better Abilities to become fellow
Labourers.

As to the Proposals you sent me for
opening English Schools, I have been so lucky
as to hit upon y^o very method propos'd in
almost every Article, which we have kept up
about 3.5 years. And tho^t we have not a gentle-
man in y^o Parish, I prevail with some of
the ablest Farmers, to raise by Subscriptions
Ten Pounds a year in support of a Master to
teach the Poor Children of the Parish (of which
we have a great Number) and they who are
able to pay for their own Children w^t may amount
to about 10 more. The Master teaches
them Reading, Writing, Arithmetic, the Church
Catechism, with Mr Lewis's Exposition, of w^t
they

They repeat a Section to me every Sunday in
March, together with the Church Catechism.

By this time I expect you will have rec'd
a Letter from me by a Drove with a Request
that I might be favoured with a few Books to
distribute amongst my Neighbours. I know
not whether I ought to have given you the
trouble of it. If there be any other Person
to whom I ought to have applied, I beg you
please to inform me.

I am for

Yours most affec. Mr.
C. J. Linton

Read 25 Aug. 6 1787
Drove affacted
out of y^r Store.

Mr. W^r Broughton

Extract of a Letter from
W^m Short Esq^r at Exeter
dated 26th August 1787.

I received lately by Mr. Barter the
two Sermons & Proposals for instructing the
Poor &c. I read the Proposals with Pleasure, as
I have for many years seen the success of a
method in part agreeable to it in a large Country
Parish, where by private Contributions not exceed-
ing $\frac{1}{2}$ per Ann^r, the Poor Children of the Parish
have been taught to read the Bible by the
Common Schoolmaster, under the Inspection
of the Minister, before they are bound Appren-
tices, by the Officers of the Parish which is
usually at the age of 7 years.

From the seeming easiness of the Scheme
of the Proposal, and I hope, when universally
known it will by the Divine Blessing be
attended with the success wished for by every
good Christian.

Read ^{1st} Septem^r 1787.

Copy of a Letter from
To Mr^r Broughton. Rob^b North Esq^r at
Scarborough Yorks^r
dated 28th Aug^r 1787.

(22) Six

The parcel sent by Fenton, Car-
ried, came safe to hand, for wh^{ch} I beg my
Thanks to y^r Society.

I gave the Society at London
an Account of our Society in this Town, many
years ago, but as they desire a Repetition of
it, I suppose They have forgot it.

About 20 years since, Nine private
Persons erected themselves into a Society. The
Subscription for each Member upon his
Admittance was 5, & his constant Contribution
two pence a week, besides one penny or two
pence more in case of Absence or Forfeitures.
This small beginning has been attended with
such success, that by the help of Additional
Members, Charity Sermons every half year,
and other more private Benefactions, we
now give Learning & Cloaths to 30 Poor Boys
and 20 Girls. And have two or three
hundred.

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hundred Pounds in Stock. The Boys are taught Reading English, Writing & Arithmetic & when They go Apprentices to any Trade, or to the Sea, have not any Money given with them by the Society. The Girls are taught to read English, to Card, Spin, Knit, & to do plain work, and when they are of proper Age, generally go into Families as Under Servants. We flatter ourselves, we avoid the most plausible Objection against Charity Schools, for we don't raise them above the Rank in w^{ch} Nature places them. They go from us in the same low way they would have done, if we had not concerned ourselves with them, and we only qualify them to make better and more usefull Servants. My Complements attend of Society at London.

I am
S^r J^oo^h Bed⁶ Serv^r
Rob⁶ North

Readst 1st Sep^r 1757.

Virginia By the Hon^{ble} J^r W^m Gooch,
Bar^t His Majestys Lieuten^t Gov^r
& Commander in Chief of the Colony
& Dominion of Virginia

A Proclamation

Whereas it is represented
to me, that several itinerant Preachers
have lately crept into this Colony, & to

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the suffering those Corrupters of our
Faith & true Religion to propagate their
Shocking Doctrines, may be of mischie-
vous Consequences:

I have therefore thought fit, by &
with yr Advice of His Majestys Council,
to issue this Proclamation, strictly requi-
ring all Magistrates & Officers to dis-
courage & prohibit as far as legally they
can, all itinerant Preachers, whether
New light men, Moravians, or
Methodists, from Teaching Preaching,
or holding any Meeting in this Colony:
And that all Persons be enjoined to be
aiding & assisting to that Purpose

Given under my Hand, at
Williamsburgh, this 3 day of April 1747
in the Twentieth year of His Majestys
Reign. William Gooch

GOD save the KING

Williamsburgh 23 April
An Extract of y^r Charge
delivered by the Hon^{ble} Sir Will^m
Gooch Bar^t to y^r Grand Jury
on y^r 16. Inst^t published at y^r
Requart of y^r Hon^{ble} the Judges
of the General Court, & of the
Gentlemen of y^r Grand Jury

Gentlemen of y^r Grand Jury
As it is our Interest as well as Duty, on
all Occasions, to Promote y^r great Ends of Govern-
ment; and more indispensably so, at y^r solemn
Times set apart for that important & sacred
Purpose: And as those excellent Ends are, y^r Secu-
rity of private Property & y^r Enforcement of
common Honesty; the restraining Immorality
& Vice, & y^r Establishment of Order & Quiet, y^r the
Foundation of social Happiness; so violently
assaulted in y^r Destruction of our supreme Court
of Judicature, it will be needless for me to shew,
that by a faithfull Discharge of your Office in
endeavouring to check y^r outrageous Attempts of wicked
men, you vindicate your own Cause & that of
our Constitution: Or, that a due Execution of the
Laws, is, a becoming Zeal for y^r honour of God
& Love to your Country, is y^r only means of
advancing His Glory & our Felicity. With this
view Authority was established; & to this Aim
it should always be directed: And considering,
that, its only support is an impartial Adminis-
tration of Justice, w^t takes Cognisance of y^r Actions
of y^r highest as well as the lowest of y^r Sons of Men
whose Manners ought alike to center in an exact
Conformity to all moral & interesting Precepts,
every kind of disobedience, every Deviation in
either from those well known Obligations call for y^r
animadversion.

That the Objects of your Scrutiny are
your Fellow Creatures, exhibits it must be con-
sidered a melancholly Evidence of humane Frailty: The
first Reflection will convince you, that of

I am now to introduce, as destructive to our religious & civil Peace, are not derived, so much from original Depravation, as from sinfull Compliances & vicious Habits, you will be warmed to other Passions, & induced to shew Mercy by doing Justice, under of irresistible Impression, that of Innocent suffer in the Triumphs of the guilty.

Can we possibly devise a more suitable Instance, than of presumptuous & multiform Efforts of itinerant Preachers? Who forsaking the Guide of their Youth, & forgetting of Covenant of their God, in open Defiance of all Laws divine & human, villify of Rites & Ceremonies of our Church; brand her Clergy, as vain Talkers & Deceivers, and plucking up Morality by the Roots, insolently presume after so costly a Sacrifice, upon an easy struggle to vacate our spiritual Polity. And this without carrying their Enmity to greater Lengths, they have forfeited every Privilege, & in no Relation can claim any Title to our Benevolence, yet being intoxicated wth an imaginary supply of supernatural Gifts, like Hypocrites they branch their Falshoods; and whenever they are permitted to expose themselves, strive to great Address, to inveigh of ignorant & illiterate People wth their Sophistry; wickedly & impudently affirming, repugnant to ^{the} revealed Will of God in y^r Person of y^r Blessed Jesus, that Religion consists in y^r slender & single Article of Believing, & making Faith alone sufficient to obtain those Promises,

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we are assured, are annexed to it any Reward
universal Obedience, reject of moral Law; or, as
it more fully express'd in Print, disclaim it as
no part of ^{the} Christian Dispensation. And in
this Frenzy, as it were, to revile of Ministers
about their Seats, they blasphemously ascribe
of Disorders their Harangues are calculated to
create in ^{the} minds of their deluded Hearers, to the
Operation of the Holy Ghost. There without
any invective to their shame & to ^{the} scandal of
Christianity, are their boasted Tenets; & so inflexible
is their Resolution to beguile & insult, that find-
ing it hard to kick against of Bricks, Books
piously designed by their renowned Authors to
make Mankind wise unto Salvation, such as
A Bp Tillotson's Sermons, & the Whole Duty of
Man, they have long since condemn'd to ^{the} Flame.

And now Gentlemen, as there are ^{the} Prince-
pals of unprovoked Fowrileous Revilers of ^{the} gospel;
& that they may strike ^{the} deeper, are inculcated, as has
been observed, to ^{the} all ^{the} art of Disimulation & Hypocri-
sy; & notwithstanding their noxious Quality, Men
of weak intellects may be captivated by so short
a Creed; as they must, where they are cherished,
instead, of ^{the} delightful Exchange of good Offices
arising from mutual Trust & Confidence, so necessary
in our temporal Concerns, shift the Scene into Mistress
Fear & Suspicion, as there is not any Virtue in them
to make a Man more excellent than his Neighbour,
& would if connived at, profane our Temples, & even
pollute our Fields.

Moved by an earnest Passion for pure Religion
& a tender Regard for the Beauty of Holiness in

Doctrines & Discipline of the Church of England
so despitefully pursued & maligned, a Proclamation
has been published, by Order of Government,
to w^{ch} I must refer you, with a strict Charge
to make Inquiry after these Innovators and
their Associates, & to report them to your other
Presentments to this Court, that their evil Deeds,
which I hope, I have exposed with a decent
Severity, may be restrained, before they collect
too Dangerous Combination

Q An Extract of the
Address of the Council, to
The Hon^{ble} S^r W^m Gooch
Bar^t His Majestys Lieut^t
Gov^r & Commander in Chief
of the Colony & Dominion of
Virginia

Q I desire of your Favour, to whatever
is connected wth of Publick good, & sensible of
our particular Obligations, we will endeavour
with united Care to restrain Ungodliness &
Vice, the Bane of Society, & to cherish true
Religion & Virtue, the surest means of
human Happiness

Q It is with hearts full of the most un-
fogued Concern, that we observe a spirit of
Enthusiasm introduced among the People, by
itinerant Preachers; a spirit more dangerous
to common Welfare, than is furious Element
w^{ch} laid the Royal Edifice in Ashes; a spirit

"productive not only of confusion, but of Blasphemy, Profaneness, & of most wicked & destructive
"Doctrines & Practices," which in $\frac{1}{2}$ Days of the
Forefathers, utterly subverted our excellent Constitu-
tion in Church & State. The prevention of
these shocking & prodigious Mischief, of Main-
tenance of Ecclesiastical as well as Civil Peace
& Order, & the best support of both, if Doctrine
of the Church of England, demand our most hearty
Unanimous Concurrence $\frac{1}{2}$ your Honour, in
discouraging such Teachers, by what name so-
ever known & distinguished, from settling, or even
preaching in this Colony.

○ To which Address, His Honour
was pleased to make the following
Answer.

○ Gentlemen of the Council

Y'all may depend on my Endeavour
with your Concurrence, to oppose the Progress of
Heterodoxy & Immorality; and to promote, to the
utmost of my Power, true Religion & Virtue, $\frac{1}{2}$ the
Foundation of our present Happiness, & of only
Hope of our future Reward.

To
W Broughton.

Vir Notabilissimus,
Honorablem Sautor,

Binis nomine Illustris Societatis,
propaganda Christi cognitione dedito, ad me huma-
nissime scripsisti litteras; quarum priores die 18 Junii
1744. posteriores autem superiori anno die 20 Octobris
earatae fuerunt. Non solum singularem erga conatus
meos benevolentiam vestram illa testantur, sed quan-
dam quoq; de salutarium inceptorum vestrorum progres-
sus, et amplificatione continent narrationem. Illud
me singulariter in proposito confirmavit; hoc tam ad
laudandum Numen, quam ad fundendas preces religio-
sas, quibus divinum Vobis expectatur auxilium, et ex
hoc nascens latissimus successus, incitavit.

Beneficula voluntatis vestra obsequius, aliquid,
tantum scilicet, quantum fert negotiorum cumulus, de
Instituti Nostri continuatis conatibus in medium adse-
ram, expositionis principium dicens a die 17 Novembris
Anni 1743, quo ultima mea ad vos scripta fuit Epistola.

Ad Typographiam nostram quod attinet, prakr
typorum jam extantum auctum apparatus, non ita mi-
dem gracos etiam comparavi. Bodem tempore alterum ac-
cepit prelum, cuiusdam in Saxonia Electorali Sacerdotis
donum. Opus in Typographia Facientibus novius adjunc-
tus est preli tractator. Editas inde a dicti anni mense
ultimo scriptiones adjecta exhibet recensio. In presenti
typis excubitur (1) Tertia Arndiani de vero Christianismo
Opusculi, in linguam judaico-germanicam conversi, particula-
(11) Epistola Pauli ad Romanos Syriaca, sed litteris.

hebreis expressa, in usum Iudaorum doctiorum, maxime
exterorum, et Christianorum quorundam Orientalium; in
quorum gratiam dupla litterarum Heteroicarum et
Syriacarum figura in fine libelli additur. (III) lev
-gelium Luca, in idioma graco-bartarum translatum
Christianis, graciā lingua utentibus, destinatum. Spero
quod, foris, ut proxime evulgandi Novi Testamenti Indi
-tanici initium facere possimus.

Instituenda. Editorum a notis librorum libellorum, distributionis opportunitates apud gentem iudaicam non parum creverunt: apud Muhammadanos et Christianos Orientales, Deo opitulante, varias jam difficultates, dispensandis scriptoribus nostris obstantes, superavimus; et semper habemus, temporis successu ultius nos epe progreburos. Anno 1744 et binis subsequentibus annis sex milia octingenti et viginti octo libri usq; libelli distributi fuerunt: illis non computatis, quos dicto triennio Christiani acesserunt, quip; ab his saepe etiam ad Intidelium, maxime Iudeorum, usum adhibentur; quorum numerus octodecim millibus centum et quinquaginta octo constat.

Transco ad Periodicarum meorum itinera.
Solent- cuiusq; anni novem mensis et ambulando inter Sudam
transigere: tres autem, qui ab tempestate austiores sunt,
apud me consumunt; mihi quodammodo in negotiis meis
peragendis auxiliantes, sequi ad nova itinera preparantes;
prorsertim ad colloquia, quæ cum Sudais de religione ha-
benda sunt. & temporis spatio, de quo iam sermo est,
six Juvenes, ministerii Ecclesiastici Candidati, itinera
fecerunt, quorum hoc sunt nomina: Manilius, Stephanus
Schultius, Hencenius, Muthmannus, Plessingius et
Benedictus. Manilius qui fere 14 annos Instituto
nostro fideliter inservivit, iam Diaconi munere fungitur

apud Gothenienses in ditione Anhaltina; Hencenius Padagogus Bergensis ad Magdeburgum magister est; Muthmannus
 Diaconus auctius Cornelius Leiningensis Westphalicae, cuius
 Grünstadtū sedes est; Plessingius schola Gotheniensis
 Rector consistit. Itaq; Periodentar, quos jam habeo, sunt
 Stephanus Schultius et Bennevicius. Ille jam anno
 1746 itineris alicuius socius fuit; a mense vero Decembri
 anni 1738 continuus Instituti nostri minister fuit;
 Bennevicius mense Junio anni 1746 Regiomonto huc
 venit, a me accessitus. Inde a mense Martio 1744,
 usq; ad Januarium 1746 Germaniae dimidiatā pars mai
 Diana et non pauci Helvetiae tractus a Periodentis perlus
 trati sunt. Et Maio 1745 usq; ad Martium 1746 Schul
 tius et Muthmannus Septentrionalium Germaniae regionum
 loca peragravunt, versus Orientem spectantia; inde venerunt
 in Sveciam, Aupiam, Burlandiam et Prusiam. In adun
 da Svecia et Aupia consilium nostrum notissimum perline
 bat ad illud Institutum, quo vulganda inter Muhammadanos
 doctrina Christi opera narratur. In quoq; hoc regno viri
 sunt, qui nos in transmittendis libris libet usq;, qua Muhammadanorum
 consecravimus sumus, juvant; et proclives sunt ad
 procurandam notis securitatem publicam, si res aliquando co
 promoveretur, ut in Muhammadanorum quoq; regiones Periodentis
 quidam proficiere possent. Bodem anno binos alios Periodentis
 ad Bohemia fines allegavi propter Iudaorum ex regno isto
 migrationem, qua tum habebat initium, postea vero desistit,
 quiete quadam misera genti restituta. Inde a Junio 1746
 usq; ad finem Januarii presentis anni Schultius et Ben
 nevicius Germania Septentrionalis regiones occidentales invi
 verunt, maxime in Westphalia, in Pontificiorum etiam
 provinciis; bonum laboris campum nacti; in quo ultimo itine
 re 86 oppida, pagi, in quibus Iudei sedem habent, peragrata

fuerunt. Bini Surenus qui anno 1743 in Periodicarum numeris erant, Euphius et Lestius, jam quoq; publicis muneribus pre-
sunt: illa est extraordinarius in Academia Regiomontana Linguarum Orientalium Professor: hic Muscoviensis in Lusatione Ecclesiastis. Stephanus Schultius etiam aliquoties ad publicum in scholis in causis ecclesiasticis et in Academia Regiomontana munus suscipiendum incitatus fuit. sed canrum, in quo verae cuiusq; amplitudinem et prastantiam optime perspicit, in primis cum neq; a parentibus neq; valetudinis infirmitate auctoratur, e stationibus illis noluit commutare; quemadmodum bene quoq; intelligit, si, non relecto socio, erudito ac fido, et ex pluribus peregrinationis annis collecta experientia praeedito, discederet, damnatio haud mediocre Institutum nostrum affectum iri, saltem forte, ut illud pluribus impedimentis involveretur.

Propositum erat, nonnulla addere de fructibus quibusdam laboris nostri, de difficultatibus, amplificationem ejus adhuc remorantibus; et de occasione tentandi aliquid in Ecclesia Orientalis usum: sed facere id non patitur Epistolar modus, et negotiorum, quibus horae meae disperienda sunt, vanitas et multitudo. Ceterum me meosq; conatus benevolentias Excellentissimas Societatis vestre commendo; ut huic singulari, quo eam colo, reverentiam testificari velis, enixe rogo; et Tibi omnem salutem diuinam ex animo precor. Vale.

Vir Nobilissime,

Tuus omni Observantia

Ioannes Henricus Cullenbergius.

Sor. Halae die 17 Martii

1747

Indq; a mense

Inde a mensa Decembri Anni 1743 usq; ad
Martium 1747. in Typographia Orientali, quam habet
Institutum Judaicum, hi libri libellis editi sunt:

(1) In usum Judaorum, Lingua (1)
Hebraica, Episcopi Sauriensis in Hungaria, Adolphii a
S. Georgio, liber, Testis et Doctor dictus: (2) Judaico germanica
mica, (a) Scripta Prophetica Veteris Testamento omnia;
(b) Arndiani de vero Christianismo opusculi Particula 1. et 2.
(3) Statica, Luc sub Vesperam, liber, qui primum idiomate
judaico-germanico coniugatus fuit: (4) Gatica, idem liber:

(II) In usum Muhammedanorum, Lingua
(1) Persica; (a) Evangelium Luca; (b) variū locū novi
Testamento: (2) Turcica, Luca-Evangelium: (3) Indostanica:
composita a Viro Reverendo Benj. Schultio, scriptio
et versiones; nempe (a) Compendiosa Alcorani Refutatio;
(b) Quatuor Genesios Capita; (c) Psalterium Davidis:

(III) In usum Ecclesiae Graecæ, Lingua
graciarbarba; (1) Epistola domini et servatoris nostri,
Iesu Christi, ad Ecclesiam Orientalem (ea apocalypsi
Iohannea) (2) Pauli Epistola ad Ephesios; (3) Jo.
Heumannii Professoris Lugdunensis, Proloquium de sacra
Scriptura lectione; (A) Breve Colloquium inter duos amic.
adversus falsas quasdam opiniones:)

(III) In usum Christianorum Protestantium,
eorum maxime, qui sunt in Germania; respectu tamen
ad Institutum nostrum habito, lingua (1) Germanica
(a) Relationis de Instituto nostro Judaico partic. 17. et
sequenter usq; ad vigesimam quintam; (b) Consilium
de conservatione librorum, quos in usum Iudaorum edidi-
mus; (c) Relationis de Instituto nostro Muhammedico

Particula IV et V. (1) Variae reliquiae; in quibus inter aliis
erant monumenta conatus Principis Sasogothani, Ernesti
Pü, Celsissima Principis Vesta Wallica (in cuius paterna de-
nre natus, atq; ita opportunitatem in dictum conatum eo ac-
curatius inquirendi nactus sum:) Proavi, Sacram in Habit-
niam instituer; cupientis legationem: (2) latina; supradicti
Rev. Benj. Schultü Grammatica Indostanica.

Annotationes quadam.

(1) Episcopi Saurinensis liber hebraicus valde diversus est ab
aliis Pontificiorum hujus generis scriptis; quemadmodum ipse
quog; Ecclesia sua corruptelas haud obliter adimadvertisse, et
meliorum librorum, a protestantibus editorum studiosus fuisse
fertur. Nonnullas locutiones, locisve quodam, quibus, quod per-
set offendere, inerat, omisi, signo tamen facta sublationis hujus
apposito. So autem principue spectat libri editio, ut, quod in
regionibus Pontificiorum minus periculose distribui posset, habe-
mus. (II) Integra nunc Biblia sacra Veteris et Novi Testamen-
ti Iudaicogermanice a nobis vulgata sunt. (III) Gallicam
libri, cuius titulus est: Qua sub Vesperam: versionem suo insigne-
te concinnavit vir summo Reverendus, Ruchatus, Primarius in
Academia Lausannensi Theologiae Professor. Id autem ei pro-
positum fuit, ut Iudei, quos Alsacia, Lotharingia, avenionensis
Provincia, et alia nonnulla loca habent, Scripto hoc uti possent.

(III) Qua in Muhammedanorum usum typis exscribue-
tur, maxima ea parte inserunt etiam habitantibus inter
illos Iudeis et Christianis, hisq; non minus quam illis exemplaria
suppeditantur.

Hon. Sir

Translation of the
foregoing Letter.

You have wrote me two very obliging Letters in the Name of the Illustrious Society for Promoting Christian Knowledge. One dated 18. June 1714, the other 20 October 1716. In which you not only express a particular regard for my Concerns, but also give me an Acc^t of your own Proceedings, & of the success of your Pious Designs. Whereby if you have greatly confirm'd me in my own Undertaking, & Stirr'd me up, as to praise God, so also to pray unto him, for a Divine Blessing upon your Endeavours, & for the Prosperity & Enlargement of them.

In compliance to your kind request, I will lay before you, as much of the Continuation of the Narrative of my own Undertaking, as the multitudes of my other Affairs will permit; beginning the Account from 17th Nov^r. 1713, w^{ch} was the last Time I wrote to you.

As to what relates to our Printing House, I procured not long agoe, a Font of Greek Types, as well as increased our old Stocks; and a Georgymar, in the Electorate of Saxony, has lately given us another Press; & we have got a fresh hand at Work, in the Printing Business. I have added at the end, a List of what, has been published, since the last Month, in y^r year above Named.

2 May

We have now in the Press (1) the 3rd part of Arndts true Christianity, translated into New German. (II) S. Pauls Epistles to the Romans in Syriac, but cast in Hebraw Characters, for the use of the more Learned Jews & Foreigners especially, and for some of the Eastern Christians: upon both whose Accounts a double Specimen of the Hebraw & Syriac Characters will be added at the end of the Book. (III) The Gospel of S. Lukes, translated into Barbarous Greek, for the sake of such Christians as speak the Greek Tongues. I hope next we shall make a beginning towards publishing the New Testament in the Indostan Language.

We have had several opportunities of dispersing our Books & Tracts, amongst the Jews & this Gods assistance, we have surmounted many difficulties, that lay in the way of distributing our Books among the Mahometans & Christians in the East. And we have hopes in process of Time, to make a farther Progress. In 1744, & of two following years, there have been dispersed 6820 Books & Tracts; not reckoning those w^{ch} Christians have had given them, within that space, & w^{ch} they have commonly disposed of among the Heathen, especially the Jews; their Number of w^{ch} whole making 10450.

I proceed to give some Acc^d of the Services of my Missionaries. They use to spend Nine Months in every Year, in Journeying to & fro among the Jews: the other remaining Months, by reason of the Severity of the Weather, they pass along wth me, assisting me in some sort in my own Affairs, & in preparing for some new Expedition, & exercising themselves in

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Conferences as they are likely to hold wth the ~~Swedes~~
on the Subject of Religion. I here send you, y^r
Names of six young Persons, Candidates for the
Ministry, who have travelled up & down, within
the space of time abovementioned, on this good work
viz, Hes. Maritius, Stephanus Schultzius,
Hencinius, Muthmannus, Plasingius, & Benne-
vicius. Maritius, who for near 14 Years, was a
faithful Assistant to me, in my undertaking, is
now a Minister at Cothen. Ste: Schultzius and
Bennevicius are my Missionaries at present. In
the year 1736 the former attended one of the Mis-
sions in his Travels, but ever since Decem^r 1738
he has been a fellow Worker wth me in my Designs
at home. In the Month of June 1746 Benne-
vicius upon a call from me, came hither from
Altoningsborg. But from March to January
1745, most of the Southern parts of Germany
and good parts of Switzerland have been travelled
over by my Missionaries. From May 1745 to
March 1746, Schultzius & Muthmannus have
been employed in visiting the Northern Parts
of Germany; whence they pass'd over into Sweden,
Russia, Courland, & Russia. In their Travels
thro' Sweden & Russia, they had all along, an eye
in a particular manner, to that branch of
our Design, which relates to spreading the
Christian Religion known among the Mahome-
tans. In both these Countries, there are Persons
who assist us in conveying to the hands of Mahome-
tans such Books & Tracts as are allotted
for their use; & who are ready if an occasion
should ever offer, to obtain Leave & Power for
our Missionaries to travel into Turkey & Persia.
I sent in of same year, two other Persons, as far
as the borders of Bohemia on Account of an
~~dict~~

Edict requiring the Jews to depart out of that Kingdom. An attempt was made, but afterwards dropped upon a Respite given to the sufferings of that miserable People. From June 1746 to the end of January in this present year, Schultzius & Premevicius have been employed in visiting the Northwest Parts of Germany chiefly Westphalia, & some Spanish Provinces having a large & ample Field to labour in. In their last course, they passed through 86 Cities & Villages chiefly inhabited by Jews. Two Youngmen, Kephias and Lashua, who in yr year 1743, were of yr Number of my Missionaries, now exercise their Talents in a more publick Way. One as Extraordinary Profess. of the Oriental Languages in the University of Kroningsberg: The Other as a Muscovite Minister at Trustia. S. Schultzius too, has been several times invited to accept of some Publick Office in yr Schools, in yr Ministry, & in yr said University of Kroningsberg, but he will not quit his present Employ, the Excellency & Extensiveness whereof he knows very well; nor exchange it for yr above mentioned Offers, especially as he has no occasion to do so, either on Account of bad health, or the opportunity of his Relations. Moreover he is well appr. of this, that should he quit me, without leaving behind him a Learned & faithful Colleague & one who has learned Experience by many years Trav. it would be a considerable loss to my Undertaking at least, it would embarrass it with many difficulties.

It was my full purpose to have added something concerning the fruits of our labour the hindrance that lie in the way of enlarging our Designs & of reason & necessity of attempting something in behalf

of the Eastern Churches; But this cannot be
done within the compass of a Letter, nor will the
multitude and variety of affairs that engross my
whole Time, admit of such a thing. However I
recommend my self & my Designs to y^r favour
and good will of your Excellent Society & beg
of you to express the high & singular regard
I bear them, wishing upon the Divine Blessing

Yours
R. W. Sir

Hall 17th March 1746/7.

Callenberg

From Decem^r 1743 down to March
1747, the following Books & Tracts have been
printed at our Printing House, 1st for use of
thee Serv^r.

I A Book wrote by the Bishop of Eszry
in Hungary, Adolphus of St. George, called 4
Witness & Instructor. (1) in Hungary (2) all 4
Prophetical Books of the Old Testament in Two
German as also (a) (b) the 1st & 2^d Part of True
Christianity. (3) in the Italian Tongue a
Book entitled Light towards the Evening, w^{ch} was
first published in Two German. We have also
published the same book in (A) French.

II For the use of Mahometans we have printed
the Gospel (a) of St. Luke & (b) several other
parts of the New Testament in the Persian Tongue
(3) as likewise the Gospel of St. Luke in of Turkish
Languages

Language. (3) We have also printed in the Indostan
Tongue some Pieces of the Rev. Mr. Schultze's works
(a) a Compendious Regulation of the Alcoran. (b)
Four Chapters in Genesis (c) Yin of Psalter of David

For the use of the Greek Church, we have
printed in Barbarous Greek the Seven Epistles of
our Lord & Saviour Jesus Christ, sent to the Eastern
Church by his Servant John (2) St. Paul's Epistles
to Ephesians. (3) To Heumannius Professor at Leide
his Preface concerning the reading of the Holy Scripture.
(4) A short Dialogue between two Friends, relating
to some false Doctrines.

For the Service of Christians being Protes-
tants, especially those that are in Germany: We have
published in the German Tongue, but still to an Eye
to our Undertaking (1) Part 17 & so on to 25
of an Account of our Scheme, touching the Conversion
of the Jews. (6) Directions how to preserve those
Books that we have published for the use of the Jews
(c) The 1. & 3. part of the Account of our Design for
Converting the Mahometans. (d) various Fragments
in it, among other Things are contained the Records
of the Attempts of the Prince of Saxe Gotha
Ernestus Pius Great Grandfather to Her Royal
Highness the Prince of Wales, to establish a Mission
at the Abysinia. A thing I was well acquainted
with, as being born in that Principality, & thereby
having an opportunity to make a more accurate
Enquiry about it. (2) We have also published in
Latin Mr. Schultze's Grammatic of the Indostan.

SOME NOTES

The Pr of Jaurys Book is very different from
other Roman Catholic Writings; forasmuch as

often Animadverts upon the Corruptions of his
own Church; and he is said to be a diligent Reader
of those better books, that have been writ by Protestant
Some passages in him that might give offence, I have
omitted, but not want a Mark of such Omision.
Our chief Reason for publishing this Book is, that
we may have something to dispose with before obstruc-
tion in Popish Countries

II We have now published all the Books of
the Old & New Testament compleat in few German

III The Book which we have published in
French, entitled Light towards the Evening was
translated of his own accord by the Rev. Dr. Ruchatius
first Professor of Divinity in the University of
Lausanne, and his Design herein was, that those
Jews might make use of it, that live in Alsace,
Lorraine, Daugnon and other Places.

IV What we have printed for the use of
Mahometans, will for the most part be of Service
both to their Jews & Christians that live among them
and we have provided Copies of those Books for
all others

To Mr. Broughton

Copy of a Letter from the
Rev. Mr. Parfet at
Rochester 13th Febr. 1757/8

Rev. Sir

On my receiving the favour of a
Packet from the Society, I always endeavour to
the utmost of my Power to make it answer the
End. And this by putting their names &c into
such

such hands, as may be most likely to help on the
grand work of Promoting Christian Knowledge
Otherwise I could not but recon myself a very
useless Member, receiving the Society's Presents
keeping them in a Skapkin. And that they have
done some considerable service in their Neighbourhood
I can give their Society (I thank God for it) pretty
substantial proof.

James Best Esq^r of Chatham in perusing
their Sermons &c. is so extremely well pleased wth the
Designs of the Society, that he has given me leave
to recommend him to your Board in Order to be
enrolled among the worthy Subscribers of it.

He acquainted me, that he would convey by
my hands two Guineas every Quarter to their Society
(the first commencing at Christmas last,) & desired that
Eight Guineas of them might be paid to his Name.
He has given me a Guinea to pay at his Admision
and I will remit it of first opportunity.

Riches are too often seen to carry men's
Thoughts (especially young Men's) clear off from
Religion &c. but this young Gentleman (the very
rich) is very well dispos'd, & takes delight (not as
too many in the fashionable vices of the Age, but)
in doing good to his fellow Creatures.

He is a great Prever, & has a multitude of
Servants. And what a glorious Reformation would
there be the world, if their names were known, as it is
observed among his, was but more general in it. An
ill word is never to be heard within his Walls.

He is very private in his Charities; but it
happens to be known, that he pays for the best

of many poor children; and, I doubt not, but as he becomes more & more acquainted with the principal ways & means of doing Good in this Nation, he will distinguish himself in pursuing the various — Branches of it, especially as he has now (as it were) in form set his hand to the Plough.

Plately took the liberty of putting into his hands, Mr Nelson's Address to Persons of Quality, where such ways & means are treated of in the most affecting & persuasive manner & I flatter myself, that many good Friends will come from it.

He is the principal Gentleman in Chatham & hope the Influence of his Example will spread itself thro' that place, & the whole Neighbourhood. And as he is very much esteemed by every Gentleman about us, there seems to be a good Degree of Probability, that others in due time may follow his Steps, and as generously give their Assistance in this great Work & Labour of Love.

Read 16th Feby
1787/8.

To T. Broughton.

Extract of a Letter from the
Rev^W Carpenter at Sheldon
in Warwickshire 12 May 1750.

(n^o 1)

Th^r Bishop of London's most Excellent
and Seasonable Lie has been as much read in the
Country as at the Great Metropolis; One of the Books
sellers at Birmingham has Printed & sold off three
Editions, and indeed it is altogether as proper there
as in London. For as the Inhabitants have increas-
ing Pickers, they have in all sorts of Luxury, and
have their Bagnalgh, Vauxhall, Sadlers Wells,
Play House & Assemblies, as well as lewd Night
Walkers, Pick Pockets, Shop lifters
and House Breakers. As nothing could be more
seasonable than ther Bp's Letter, it has been
Universally read, and may I hope, be of instrument
of doing much good, and Promoting a Reformation
in this County, under the Influences of y^r Divine Grace
But I shd not only show you the worst prospect
of my Neighbourhood, whilst Seats of Pleasure
have been increasing about Birmingham, a
Noble & Beautiful Chapel has been erected in
the Old Parish there, and is so near being compleat
that it will be ready to be consecrated by y^r Medium
when our New Bishop will be in y^r County.
£1000. was left to Charitable uses to the Town
of Birmingham under the Direction of my Lord
Digby, who determined its to the Building of

a Chapel, as being extremely wanted there
the Increase of Inhabitants, The whole Expence
will amount to about £ 3000. — and will
hold a Congregation of about a thousand People.
The Money above the £ 1000. — left by M^r
Jennings, has been chiefly rais'd amongst the
Inhabitants who have contributed liberally
and chearfully upon this Occasion. Their Man
was said of by Mr Dibby, who has taken
great pleasure in going over several times to
superintend the Building. His Ship is now so
hearty, that he sets out on Tuesday next upon
his Journey to Shurborne in Dorset^r. In who have
the happiness of a Share in his Friendship, and
am so intimately Acquainted wth his private Life
and in him influenc'd in his whole Conversation
by unshaken Principles of Religion, & Universal
Benevolence; look upon him as one of those the
Prophet Ezek: sought after in v^y 22 Chap 12
"Stand in the Gaps before me, Lord, for the Land
that he know not destroy it." And I pray God
to increase the Number of such good men, whose
example carries along with it a sort of Authoritative
Influence.

To Mr Broughton.

Extract of a Letter from the
Rev Mr Swinton at Knutsford
in Cheshire dated 15 Decem: 1756

Rev Sir

(W)

The apprehensions I express'd in my last,
of the small success expected from my applications
for the good designs of the Society were but too well
founded; and are fully justified by the Event. Do
you ask the reason? In the first place there
prevails among us, at present, a general inattention
to religious Affairs and an over application to some
thing else. For Diversions, for Entertainments,
for the unnecessary embellishments of Life, nothing
is spared. These are pursued as the chief ends
of Man; and by this means the true end of our being
is so much overlooked and neglected.

But above all, the indifference of many, or
rather their secret inclination to Popery is most
amazing. The other Day it was at our Doors, and
brought with it a terror that was very visible: but
now, as the Danger is past, it appears diminished
likewise, in a proportion greater than that of ^{the} Distress.
This is owing in some, to ignorance. In others to
Savity. In a third sort, to a disbelief & contempt
of all Religion. And in many, it is plainly
a branch of a pernicious system of Politicks, of
w^{ch} Popery is the heart & root. Hence reasons are
evaded, facts are denied & History confounded.
Hence Popery is palliated, represented as
innocent.

innocent, painted as our Mother, and described as the Pit out of which we were digged, & the Rock from th which we were hewn. And it is come to that pass, that the fifth of November is said to be celebrated by some (tho by few, I hope) of our own Order.

Things however are not so bad yet, but there remains in the hearts of many a sense of Virtue; a reverence for Religion, & a call for promoting it. And yet publick schemes are like to meet wth but indifferent entertainment.

The calamity among our Cattle becomes every day more terrible. It spreads continually, and rages with a violence that threatens a dissolution. God knows what will be the end, but the prospect is extremely dismal. The worst of it is, that the generality seem to become neither wiser nor humbler.

Debauchery, Excess and Riot are as rife as ever: and it looks fair if the continuance of the scourge, only makes us callous & insensible.

I hope you will excuse the freedom wth which I write, and pardon the lewdness into w^{ch} it has betrayed me. You will probably suspect what I have said to be the overflowings of a Melancholly mind. I confess the things I have mentioned affect me much; and the more perhaps, because too few seem to attend to them as they ought. But you may assure yourself I have aggravated nothing, & coloured nothing above the life, I shall add no more on this head, than my earnest wishes & prayes that now when God's judgments are in y^r Earth the Inhabitants of the World may learn righteousness.

Copy of a Letter from the Rev.
W. Minton at Pinotsford, Chesh.
dated 17 June 1751.

(21)

This is impossible for me to return proper acknowledgments to ^{the} Society & you for ^{the} kind Sentiments express'd in your last Letter; because I cannot find words in ^{the} ^{the} to express them. I must be content therefore ⁱⁿ only begging their Acceptance of my Thanks for their favourable Opinion, and generous present. & in repeating my Assurances of the highest esteem, & most faithful Service of my Ardent wishes & Prayers that the Publick may reap the present Benefit, & they receive the future reward.

I have little to add to what I wrote last concerning the State of Things here. Only that the Calamity we have felt, has introduced a most shocking Scene of Perjury. Many persons, resolute against complying wth the Law, & at the same time determined not to forego the benefit of it, have not scrupled by false Oaths to entitle themselves to the publick Bounty. And this in so flagrant and visible a manner that the Magistrates have thought themselves oblig'd in several instances, to stop the compensation, & to order Prosecutions for Wilful & Corrupt Perjury. The chief plea of a Jury can harm, made by these poor Wretches, is example, the reasonableness of their receiving of Bounty from

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their Cattle, as well as others who have as little deserved it.

Here is a fresh instance of the little reverences and regard paid to the sacredness of an Oath.— And indeed, I have often thought, that the frequency of Oaths, the giving them upon every trifling & unimportant occasion, & the precipitate & slovenly manner in w^{ch} they are generally Administer'd, even in our Courts of Justice, contribute greatly to this deplorable effect.

I wish the case were well consider'd by those who have a power to remedy the evil of it.

I am
Respectfully Sir

Your most Obedient &
Faithful Servt.

P. Swinton,

Read 2 July 1751.

To W^r Broughton

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Extract of a Letter from the
Rev Mr French Vic^r of Ugborough
Devon, dated 15 Oct^r 1731.

Rev^r Sir

As it is now somewhat more than a Month
since I was favour'd with your Letter, advising me
that the Society had bin please'd to grant my Request
for their Books, I intended to choose me a Corresponding
Member: I fear they may attribute my not answering
it sooner to the want of a due sense of their Favour;
I beg therefore you will be please'd to let the Society
know, that I heartily thank them for sending the
Books, that I look upon their choosing me a
Member of their Soc^r Society, as the most fortunate
Incident of my life, & hope God will enable me to
make use of the means which are thereby put into
my hands to the end intended, the Propagating His
Honour & the Interest of true Religion, & the reason
why I did not make this acknowledgment sooner
was because I waited to give you advice of the Books
being receiv'd at the same time, w^{ch} I have now distri-
buted amongst the poorest of my Parishioners:
of how agreeably they were receive may be quist from
the enclos'd Catalogue w^{ch} I desire you will be please'd
to order to be sent as the last.

The enclos'd Catalogue is pretty large, but
I hope no Objection will be made to it upon the
Account, that if Bradys Psalms I am now at-
ting to introduce into my Church, & as I hope

succeed it will be necessary to have a Number
them to put into the hands of the Parishioners at
once: & for Lewis's Catechism, I have a great desire
for having observed wth great Concern, that tho' I had
been constant in my duty of reading Prayer and
Preaching twice every Lord's day, upwards of seven
years, & taken all the care I could not to undo by
examples out of the Church what I had been doing
by Precept in it, yet still no Improvement was
to be perceived in the Morals of my flock, but
every thing went on as usual; I resolved to try what
might be done by explaining of Catechism in a
familiar manner, for I found the People were too
apt to consider the Sermon as the Minister's Duty
rather than aⁿ other Rule of their own, wth this view
when in London I bought a Parcel of Lewis's Catechism
& put them into the hands of the Master who taught
the Children to read, desiring some of the Eldest Boys
might learn of Answers & repeat them before me
every Sunday after Evening Service, the success which
attended the Method greatly exceeded my Expectations;
for tho' I did not begin the Experiment till July, and
then only wth four Boys, that Number was greatly
increas'd before Michaelmas, & the Children some of them
at least, have made a surprising Proficiency: & as
I often vary the Questions by asking the same thing
in other Words, I have an opportunity of perceiving
that they understand more than could have been
expected from Children of their Age, the Eldest not
being above 10 years old. But this is not the only
advantage of this Method of Instruction, the Novelty
of the thing, for very few Clergymen in these parts

more than many of Children hardly repeat the lesson of the Catechism, produce many grown People to stay in Church to hear the Children, to whom I have by means an opportunity of inculcating many things which could not, I humbly think, be done to so great advantage at any other time, for I find them much more attentive to what is then spoken in a familiar manner from my Desk than to what is preached from the Pulpit. What farther success will attend my weak endeavours, God only knows. I hope the best. I am heartily sorry I did not pursue this method sooner, for I truly believe 'tis to this th God's Blessing that great desire I can perceive in many of my Parishioners of knowing, & I hope too, doing their duty better, is entirely owing, & it is to forward this Work that I have desired & largely supplied of Books.

Having I fear been too tedious already, I shall only add, that as I hope always to retain a grateful sense of that honour w^{ch} the Society has done me in choosing me one of their Corresponding Members, &c I shall make it my Business to assist in carrying on the Designs of th Society by Promoting Christian Knowledge, as far as lies in my power, rememb'ring of account w^{ch} I must one day give

I am
Reverend Sir

Read 22 October 1751.

Most Obedient
Humble Servant

Rich^d Cr

Copy of a Letter from the
Rev. W^o Parfet at Rocheford
dated 31 Jan 1752 —

Reverend Sir —

It was observ'd some Years ago
by a worthy Member of the Society for Pro-
moting Christian Knowledge, That a Parcell
of Books, well chosen, Sent down to the
Minister of the Parish, who is sensible of
the Advantage of such a Distribution, will
put a new Life into the Practice of Religion. —
And the necessity of promoting the Life & Spirit
of Religion at Home, & in all the other
excellent ways & Methods of doing Good in
World, seems at present to claim of highest
attention.

According to my usual Custom the
Anniversary Sermon before of Charity Children
presented me by the Society has been circulating
almost ever since I had it, and I am now desirous
to procure of Books on of single Paper, for several
Persons. I hope they may in some measure
make good of Gentleman's Observation, I mention
above. — No perhaps it was hardly ever so
difficult to give any Check to the prevailing
Torrent of Wickedness, as at this time. —

The Influence of Religion (as my Lord of ...
in his late excellent Charge truly says) is more
& more weazing out of the minds of Men, even of
those, who do not ^{on purpose} enter into Speculation upon the
Subject. And his Lordship tells his Clergy, that
their Standing Business, & w^{ch} requires constant
Attention, is with y^e Body of the People to revive in
them the Spirit of Religion w^{ch} is so much declin'd

And if this could be done wth any tolerable
success by the Parochial Clergy a new face of things
& a great change might appear thro' out of whole
Nation. But there are so many powerful
Instruments of Satan in their way, that 'tis
hardly possible to gain an Inch of Ground from
them.

Drunkenness, Swearing & Cursing were
(surely) never at such a Pitch, & it can be but to
little purpose for the Clergy to be Preaching and
Labouring against these outragious Vices, when their
Parishes abound wth Alehouses, the grand Source of
them & many others. I lately took y^e liberty of making
a Complaint of the great Increase & bad Consequenc
of these Houses, to a worthy Member of Parliament
& can by no means forbear mentioning so terrible a
Grievance to the Society, hoping they may also have
it some way or other in their Power to procure
some kind of Remedy for it. So many Alehouses
cannot but be an Offence agt the Publick, as being
(as I said before) Nurseries of all sorts of Wicked
& Mischif, & I find in Woods, Institute of
Laws of England, that when set up, where the

is no Occasion for them, or in unproper
blind Places (as multitudes of them are) They
are real Nuisances, & of Owners of them may
be Indicted & Sued.

Tis well known that ij true use
& design of Inns & Alehouses is for Lodging
& Relief of Travellers; & our Market Towns
(most plentifully stocked to them) stand so
near together as to want little or no assistance
for this Purpose. What need then can there be
for our Roads being crowded wth so many Ale-
houses, & that hardly a Village should be found
without several, tho' it has no manner of Occa-
or Pretence for more than one, if there is any
for that?

2) I am thoroughly satisfied, that many
of them get a legal Allowance much too easily,
if for such Reasons, as I shall not mention.
And one would not believe, that such an Incred-
ible Number of Licences could be granted for
the sake of raising the Revenues of the Crown,
especially when we are assured from ij very best
Authority, that tis Righteousness ^{which} exalteth
a Nation; but that Sin is a reproach to any
People.— When Wisdom standeth & crieth in
the Gates, receive my Instruction & not Silver. By
the Kings Reign & Princes decree Justice. My
Fruit is better than Gold; & my Revenue than
choice Silver.

Nothing can be more certainly known
than ij abominable Effects of Alehouses. They are
too often ij receptacles of Thieves, Highwaymen,

Sots & Scum of the Earth. And there are but
but what have commonly particular sets of
Idly wicked Fellows that almost daily frequent
them & as often disturb & terrify the Neighbour
hood wth their Noise & Quarrels, & hisp. if Streets
continually ringing wth their hideouse Dathis &
Imprecations.

It is said, that Building a Smiths
Forge near a Mans House & making a Noise
wth Hammers &c. has been held a Nuisance, but
how inoffensive does this appear when compare
to a publick House wth is a Shop, an Office, a
Warehouse for the Devil, as a very reputable W^m
most justly calls it.

Surely then, there is ^{of} utmost Reason
to expect, that so many Alehouses, unless soon
suppreſſed, all Laws having provid^{ed} ineffectual
towards regulating & reforming them, instead of
serving to destroy if Nation. The Deluge
of Impurity that is so well known to arise from
this Quarter must inevitable overwhelm it.

It can be to no purpose to complain of the
Overflowings of Ungodliness, if the Floodgates
be not stopid, wth let in of terrible Inundation
upon us. I would perswade myself therefore,
as it cannot be long before a proper Remedy
be applied to this raging Calamity, I shall have
the singular satisfaction of seeing it thought
& concluded, that a more reasonable Opportunity
will hardly ever offer for a Purpos than the
Present, when y^r Legislature is most wthit.

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employed in finding out Adequate means for
lessening the great & yet growing Expence of
Maintaining the Poor.

How much Alehouses contribute
to this almost insupportable Burden, & how many
Families are frequently impoverished by them, is
too evident to y^r World to want any sort of Proof.
The removing therefore this great & manifest evil
must appear an obvious & very natural Expedient
towards speedily checking the Charge so much
complained of, & setting forward the important
Scheme, y^r whole Nation is at this very Juncture
so anxious to see most happily accomplished.

But without doing of One, I fear y^r
Other will in a great measure prove a prepara-
-tive & futile undertaking. It may not
become me to suggest so much, nor to say any
more on y^r Subject. I therefore beg my sincere
Respects & Thanks to the Society, & am

Reverend Sir

their & Your most
Obliged & very affec^{ting}

Read 4th February 1752

Ed: Parfet

1752

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Extract of a Letter from
the Rev W' Bouch at Sand
To the Rev Mr Broughton. dated 12 Feby 1752.

I thank you for the little Tract against
Cock throwing. It came not to my hands till Sunday
just before the Morning Service. After Evening
Prayer, I transcribed so much as I thought
fit of purpose, altering, adding, & curtailling
it, & sent Copies the next Morning to the
several Printers at York & Leeds, directing some
hundreds of them to be Printed & disposed
immediately. I had appointed some discreet
Persons in two great Towns to fix them up in
the most Publick Places, being Printed on one
side of a half Sheet (the Churches of Cess,
of Mills & the great Inns. Besides this, I
ordered Copies to be delivered to the Church
Wardens & Constables, & to all great Traders
who kept Journeymen & Apprentices, & to
Families where there were grown up Sons. In
the Paper itself, I observed that in some Places
an effectual Stop had been put to this barbarous
Practice, & that if like Success might be reason-
ably expected in other Places, if all Parties
concerned would lend an helping hand. If
Parents & Heads of Families would lay their Children
Servants & Dependents under proper restraint
if Parish Officers who are obliged by Oath to keep
Peace & good Order & suppress Nuisances

which that of Cock throwing was none of
least, would discharge their Duty, in which they
would be more fit to be, supported & assisted by
every worthy Conscientious Magistrate. I appur-
to themselves, whether this was not a most
infamous Custom, being of course of infinite
Mischiefs & Disorders, maiming of Limbs
of Spectators & Passengers, Broils & Quarrellings,
much Profane cursing & swearing, & not to speak
of Riots, excessive Drunken, & other givous
sins. I took notice that it seemed to be a special
Device of Satan to inspirit men in this Madding:
The very day preceding the Lenten Fast, as it was
in Spight to the sacred Author of our most holy
Religion, & thereby as much as in him lay to
defeat of pious Design of our Church in setting
& purposing that season for solemn Repentance &
Humiliation; & therefore did not scruple to
call it a Diabolical Practice. The Papers were
most of them dispersed on y^e Market days, &
by that means, great Numbers were sent
into all the Neighbouring Country Parishes.
& care was taken where the Parish Officers
could be met with, to desire them to do their
Duty in suppreasing this wicked Custom & to
advise them that tho' they had Power to take
up Offenders & carry them before a Magistrate, yet
rather to proceed gently & do what they could by
Persuasion. By the Accounts I have since
received it had good Effects in y^e greater Towns,
the Magistrates & Principal People forbidding

it by the Publick Officers. Yet I find them worse
some who stulles in Places remote from Town
of there exercised the cruel Diversion. So far as I
have yet learnt, there was better Order kept in
most of the Country Towns. I do verily believe
that if the Magistrates would heartily concur
I give proper Encouragement to inferior Officers
the Practice would perhaps in a year or two, be
totally suppressed, to if doing of w^{ch} my best,
endeavour shall not be wanting.

(w^{ch})
Extract of a Letter from
Bryan Blundell Esq^r at
Leverpool dated 10th Apr^r 1753.

We have lately made our Yearly Collection
for the School at our Churches wh^{ch} amounts to —
£115m 50c. w^{ch} is something more than we ever
had in one Years Collection, w^{ch} is extraordinary
considering the complaints we have of y^r decay
and badness of Trade. But to wonderfull ha
the mercy & goodness of God been to y^r School or
Hospital. That within 10 years synt we are
grown to great substance: for tho' we had not
any School or substance to begin with, had only
30 Children to Cloath & Learn, was £50 P Ann
We have now 100 Children to meat, Lodging,
Cloath & Learning, w^{ch} is £700. P Ann

And in that time I have put more than 40
Children apprentice, gave 40 Shillings to each
of them, w^{ch} amounts to upwards of £800--
and the Buildings hath cost never £4,000. at
our first starting when I made Application to
the Heads of the Town. They ask'd me what
Sum I thought might be sufficient to begin such
a work, I told them I did hope that £5, or £6,000
might be sufficient. But they told me there was
no probability of raising any such sum, I told
them, I did hope there was, and this is to let you
see what the Lord hath done for us, & made it
manifest, that what seems to be impossible to
men, is possible with God. For so it is, that
notwithstanding all the above charges, we have
a Stock of near £10,000-- most of which is
out at Interest at 5^{ft} Cent, so that we have
now near £500 £^{ft} Ann, coming into y^r School,
it is recon, marvellous rather then a common
Providence of God. So great hath y^r Mercy and
goodness of God been unto us! O that we may
be thoughtful, & that our hearts may be filled with
our mouths with the Acknowl-
edgment of all his Mercies

Copy of a Letter from the Rev.
Mr. W^o Ogilvie Missionary at
Albany in America dated
24 Sep^r. 1754.

Mr. wroughton!

I am extremely unable to express the Sentiments I feel when I consider the slow progress Religion and Virtue make among our Nations in the Methods that have been hitherto used to promote these blessed Purposes. I am of Opinion that the Neglect of Promoting Industry among them is of principle Moral Reason of so little being done to purpose in forming their M^m and I pray G^d open an effectual Door for the Projection & Execution of some Scheme for the forming them into a civil, Industrious & polished People.

I still continue my Endeavours to instruct them in the Principles of the Christian Faith & Practice, they are very attentive and behave in the publick Offices of Religion with the utmost Decency & Silence, but by their Conduct we have a melancholy Prob^r, that does not proceed from an effectual & thorough change of Mind for no sooner am I gone to Albany, but they fall to Drunkenness in such a manner that I ~~greatly~~ want Weeks to express the fatal Effects that proceed from that detestable Vice: and indeed what can be expected as long as those who carry on commerce w^r them, all they can to corrupt them, by bringing great Quantities of Rum amongst them and live in an open Contradiction to ^{the} Duties of our most Holy Faith, & avow Principles & Practices that are a Reproach to humane Nature.

Both of Mohawk Castle are Name Christians, and so is that of Oneida, & of

three fortles there are about 30 Communicants
The Six Nations in general are desirous of Missis-
sippians, and unless we supply them the French
will, and that will be fatal to us. The Priests
at this time are indefatigable in their endeavours
to draw them off from our Alliance & to prejudice
them against our Religion & I fear with too
much success.

The 12 June his Hon^r Lieut Gov^r
Delaney arriv'd here and was met by Comm^r
from the Neighbouring Provinces. The
Design of this general Congress was, to
concert some Plan for a general Union of
the Colonies in Order to more effectually to put
a Stop to the French. Indeed the French are daily
making upon us, and more effectually to secure
the Fidelity of the Six Nations, & those numerous
tribes of Warlike Nations on our Back, who
we have just Reason to fear, are more inclined
to fall in with the Interest of the French
than with ours. This Plan is to be laid before
the Parliament I wish it may meet with a
general approbation.

The British Settlements on this
Continent are now in a manner encompass'd
with the French, they have almost carried a
Line of Communication from the River
St Lawrence to their Settlements on the
Mississippi, by which means they will have
all the Foreign Indians, & whoever has the
Friendship of most or all of those Nations may
probably in time become Masters of this
part of the Continent.

Their Encroachments on the
River Ohio; their barbarous Murders to
Eastward of Boston; the Alliances they are
forming with those Indians who are already
our Enemies; their Endeavours to secure those
who are Neutral, & their Practices & Artifices to
corrupt those who are our Friends, fill us wth
of most gloomy apprehensions.

The

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The 20th Aug^o, a Party of their Indians
cut off a Settlement of ours about Thirty Miles
to the Eastward of this Place they burnt about
20 Houses, destroy'd all their Corne & kill'd their
Cattle, some kill'd & Scalped, & others taken Prison-
ers: where this will end, God only knows!

¶ Pbles God, my Endeavours are not
allegther vain in this part of my Mission there
seems to be a serious sense of Religion in our
little Congregation in this City; our Communicants
are increased from 12 to 30, & my catechetical
Lectures are much blesid to the Young People
I instruct the Negro Slaves also, & have baptis'd
many of them who gave a very good account
of their Faith.

¶ A Free School in this Place would
be of great Service, the Inhabitants are generally
Dutch, & the English of a poorer sort so that
they are not able to give their Children Learning.

¶ I place my Confidence in God, the
things at present appear with a threatening
Aspect, I pray that every Event may conspire
to facilitate the Conversion of the Heathen
and that the peaceable Kingdom of Christ
may finally triumph over Pagan Superstition
and Idolatry. In particular I pray God to
succeed all the Endeavours of the Venerable Society
for the Promotion of the Knowledge of the
only true God, & know Christ the Mediator

Read 10 Decr 1754.

I am Revd Dear Sir &c
John Ogilvie

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Extract of a Letter from the Rev.
Mr John Wilson Vic. of Empingham
in Rutlandshire dated 25 July 1755.

To Mr Broughton

I have now been three years resident upon my little Vicarage, ^{which} consisting only of small tithes, is with the most prudent frugality & economy, no more than a bare subsistence. Thanks to Divine Providence, for that! and having Food & Rayment for trust I can say with the Apostle, I am here with content as to myself. But a hearty concern for one of the best of Wives, in case of my death quite destitute! of a parental regard for my yet equally unprovided and dear offspring! are inducements that urge me to be solicitous for my own advancement: & till some better addition is made to my slender income, at present for my families sake, voluntarily submit to the great fatigue and confinement of a Charity School, £10 ^{per} Ann founded in this Parish about 50 years ago by one Lester, and in my own opinion, a Vicar. And tho' I have as legal a Right to the School as to the living itself, & tho' I entered upon it with a sincere and good design of discharging my duty in it; I was yet oblig'd to encounter with some opposition & difficulties, at my first undertaking the Care of it; on Account of the selfishness of the Farmers & leading Men of the Place, who had justly put the poor, and introduced their own Children to be taught free in their Room.

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But having obtain'd a copy of the Founder's Will, I labour'd hard to maintain the cause of the Poor, & to see that such as are Need and Necessity have Right. - And I have at length so far gain'd my Point, as to manage the School exactly according to the Letter of the Founder's Will. Soz w^{ch} I have the entire approbation of the Trustees of the said School; and are the Justices of the County for the time being, viz Sir Jⁿe Heathcote &c. to whom I communicated my manner of proceeding, & method of teaching my School; refusing all who are well able to pay for their Education, and admitting only such upon the Foundation, as are real Objects of Charity; teaching successively 20 of the poorest Children in the Parish to read the English Bible, & repeat the Church Cat.^m w^{ch} is the express Will of the pious Founder.

I Catechise my Scholars daily, & also open and explain the Church Cat.^m to them, as their understandings open, first by the help of the said Cat.^m broke into short Questions, & next by Lewis's Exposition of it, w^{ch} I make them learn by heart in the School, and repeat publickly at Church on all Holy Days; instilling into them, at the same time, the Principles of honesty & morality, and their Duty to God and Man, that they may be useful Members of Society & happy in themselves. In short to those alone I devote near all my time & pains, who otherwise poor Souls, by reason of their Poverty would never have an opportunity of w^{ch} read their Bibles! But even here also I meet with more and greater difficulties, & indeed are of another nature, and which I humbly submit to the consideration of the Charitable Society.

My Parishioners in general, who are upwards of 300 People, are poor: but the Parents of those Children, who are more immediately under my care, are in such extreme low Circumstances, that when I have taught their little ones

read the scriptures, they cannot smart of it
purchase Bibles for them. On w^{ch} Acc^d there is
a great Scarcity of that sacred Book amongst
them; consequently the Parents themselves are
very ignorant even of Saving Knowledge. Which
is really a concern to me, and the more so, because
I am not able to relieve them myself, having as
I have already observe, not only a wife & Children
to provide for, but an indigent & aged Father to
Maintain.

Therefore the Society could conveniently
supply my poor Scholars with Bibles, to be
disposed of among them at my discretion; Such
an Excellent Branch of Charity would be very
consistent with their other pious & laudable
Designs of Promoting Christian Knowledge: I
am not only acknowledge the singular favour
with great Thankfulness, but be moreover
highly encouraged thereby to persevere in this good
Work.

Read to the Society
5 Augst 1755
Ordered a Packet of Books
value 40

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Extract of a Letter from the Reverend
Mr White of Stratford in Suffolk to
Pr^{er} Mr Thorold Bar^t dated 8 Mar 1757.

The State of our School is
not very different from what it was last
Year, but I thank God it has hitherto, in
one respect or other been every Year improv-

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By our plan, it was propo'd, to maintain some of the best Readers, & get them to work, if ever we shou'd be able to pay for their Maintenance; But I begin to think that the setting the Boys to work to any good purpose (and the Girls are now employ'd in knitting and spinning) would be attended with many, perhaps insurmountable difficulties. This has put me upon contriv'g a Method, which, I hope, will, in a good measure, answer the intentions of our Original Plan, at a small Expence, and wch we can now afford to pay. You will see our design by the following Rule, just agreed to by y^r Subscribers.

"Whereas the Children are common to
"by fit to be dismiss'd, when about 11 Years of
"Age: at wch Age it is difficult for them to get
"Services: also whereas, if, after leaving School,
"they live with ignorant or vicious Parents,
"or such who cannot employ the Boys any
"otherwise than by spinning, they are in great
"danger of contracting idl & vicious Habits.
The Subscribers have therefore agreed with
"a reputable Farmer to take such Boys,
"after dismission as his Servants, for one
"Year, whose Parents cannot employ them
"better than by spinning, provided they be
"11 Years of Age: and he engages not only to
"employ them in useful Labour, but also
"to be very careful of their Morals, & to
"keep them to their Reading." N.B.
Children not belonging to the Parish of
"Holtby, are to be shir'd for 11 months
"to avoid their gaining Settlements."

The Person who has engaged to
the Children, is the Tenant of my Glebe
he has educated his own Children very

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well, and I know will take good care of him. We are to give him from 12 to 15 a year, for each Child. They will still be under my Inspection, and sit at Church with the rest of the Children, and be taught to look upon themselves, not so much as Servants, but rather, as plac'd in an upper working School.

Children can hardly be supposed to get habits of Idleness, before they are 11 years old, especially as they work for their Parents out of School hours: and when they have been induc'd to Labour, for one year, in a very regular Family, I believe none, who do not behave very ill, will want Services, or have occasion to return to their Parents, with whom, between a School & a Service, many Children are ruined.

I hope, Sir, this method ⁱⁿ I can't but look upon as taking the Children by the hand, and leading them into the World, & showing them the right way wherin they are to go, will meet ⁱⁿ your approbation: and if you can suggest to me any improvementes upon it, you will be so good as to communicate them. I need not say with how much pleasure they will be receiv'd.

Permit me hereafter to say something of this Nature for the Girls, if there should be occasion, but I believe there will not, for the Girls having learnt to work at School, are commonly so useful to their Parents that they will not be willing to part ^{with} them, till they can have wages as well as maintenance.

There have been some small alterations in the Subscriptions, but we have gain'd a little more than we have lost.

On the Sining Day, 11 Persons
of us that had been dismissed, appear'd at
Church, and sung Psalms as usual. Three
brought Certificat's of good Behaviour durin
a year's Service, one for two years serv'd
the same Place, and receiv'd their Premium.

I think we shall be able this Easter,
to cloath the best Readers throughout us,
we have not yet done, and add 16 or 18 pair
to the Capital Stock, begun last Year. The
Cloaths we give them are much better, & more
serviceable, than what are usually given in
Charity Schools.

(W)

Extract of a Letter from Lieut. Liss in the Kings
Regt. encamp'd at Woberton near Dorchester
dated 9th Sept. 1757.

To Job Hudson

The 500 Soldier's Monitor came safe
and they were properly bestowed wth great
thankfulness from all that receiv'd them, &
we desire that thanks may be given to the
Society for the same! I trust God will bless
them and make them serviceable.

last Sunday Morning there was more
a Harmony of reading all over the Camp,
on the Guards, that we seldom see a Soldier
without one of them in their hands. I heard
a Soldier as he pass'd the Rear of my Tent
say Well we shall have success this War, if we
keep to what this Book instructs us. They
are I trust, as sed down in good ground. Our
young men were so apt to learn

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there may deter them: for such reproofs are good, and never was any thing written to a Soldier more to the purpose.

Extract of a Letter from The Reverend
Mr. J. Swinton Minister of Knutsford in
Cheshire dated 28 Nov: 1757.

Well
The State of Things is, in some points, much the same as when I wrote last; in others, much worse. The same Luxury, the same indifference to Religion, the same love of pleasure and the same aversion to serious thoughts. One might have imagin'd that the Dangers & Miseries w^{ch} we are thregtnd on every Side, would have awaknd our hearts, or excited our attention to our own real interest, and produced some Concern for the Publick. But to us Amaz'm of all considering People, there is a general insensibility in this midst of the many distracti^{ons} that surround us. Diversions are encouraged and pursued by those of Superior Stations, more ardently than ever. Diversions w^{ch} at once consume the Time, and waste of substance and corrupt the Manners of the lower People. The immoderate expence of Dres^s, and other Articles, is a fatal root of the calamities of multitudes; who thro' a vain affection of mimicing their betters, or thro' a ridiculous dread of appearing poor, make themselves really so. Thus down, if not seen, are daily and surely fell into their natural & various effects: And Sobriety and Virtue being thus extinguish'd, the grand sources both of riches and charity are dried up & exhausted.

Infidelity is I think of only vice, in any degree peculiar to the Publick. But its advocates

are posse of so little knowledge of the cause, so small a proportion of parts of learning to support it, that whatever it shall discern itself, it will make a most deplorable figure. It will be found to be only of retreats of Despair, and the forlorn hope of unrepentant wickedness.

Popery makes no great advances in this neighbourhood, as far as I can find, notwithstanding the pains that have, for a long time past, been taken to propagate it, as far as by many, who neither reflect on, nor transact of former times; nor consider what papers in our own. If a teacher should chance to make Popery the subject of a Discourse, should he warn his hearers to be on their guard ag^t it as a sworn cruel and perpetual Enemy, ever watchful for their destruction; the choicest Talents of the visible world are exerted on the occasion, who modestly expect their own bare opinions should pass for Proofs, and a grinning here ridicule. How much is it to be wished that Protestants would unite, and laying aside their Animosities at these Matters, join hands in defending & securing their common Foundation?

The greatest change for y^r working is in the tempers of the People on Accouint, or rather the pretences of the high Price of Grain. They are very apprehensive that God has graciously sent a very plentiful Harvest, & has not yet afforded their poor relief; the price of Corn being still kept up by Combination & Artifice. They have pushed them on to great Violence, and, as Manchester the matter has come to Blood. And now Blood is drawn, God knows how the Affairs will end. So, spare Words here; I have enclos'd the Account published of this melancholly affair, as exact a one, I believe, as could be gathered in a time of confusion and disorder. The ferment is not yet quite subsided. The Town has been ever since the Bloody Day, in perpetual disquietude. Revenger is thate^d, and Blood for Blood is the language of Incendiary Papers.

industriously spread about. Nor has the ~~Re~~^{Re} of Manchester's riots intimidated others for committing the like Disorders. (At Prescot, a Mob, (who chuse to be called) ~~Regulators~~,) demolished a House on Sunday, ^{the} 20th Inst, declaring it was doing their Lord's work, on their Lord's Day. And on the Day following they spoile some Mills, destroying the Stones and burning the Furniture. Then they threatened Liverpool, where the Inhabitants took Arms to receive them, ^{which} probably prevented the disagreeable Visit.

The Militia first set their spirits of ⁷ People in their Country afloat; and enabled them to know their Strength; and calculated their own importance. They now know upon tryal that they are too strong for Law, & too formidable for their Magistrate and their Superiors. It has ever been the wretched Craft of worldly Politicians, of all Parties, to inflame the passions of the multitude; when with all their ^hility they know not how far the flame will spread; nor when it will end; nor what turn it will take: nor can all their Magic always lay ^h Devil they have rais'd. There is no quieting, when our former tranquillity will be re-established; nor can I see who can restore ^Pace but he who stills the raging of the sea and the madness of the People.

Extract of a Letter from Their Reverend
Mr. Gamgee of Ripley, Yorkshire
dated 22nd Sept. 1750

I happily met with a most pious Dis-
ciple who has promoted Christian Knowledge
and Piety wth uncommon success: I presume
that a short account of his Labors will be
agreeable: I shall therefore extract them from
a Friend's Letter, and then do the Society the
best service I can by recommending him to be
a Member.

After Mr. Conyers was ordain'd Deacon
he officiated for the superannuated Vicar of
Helsley about Eight Years for nothing. When
the Vicar died Mr. Duncombe presented Mr.
Conyers to that Living, wth with another
annual to it makes £50. -- per Annum
Out of these he gives a Curate near £20. -- and
his Board for doing the legal Duties & the Impa-
tient wth amount to £10, or £12 a Year. He
puts into a Box in the Church, and gives to
the Poor. I have heard that he has a small
Estate, the Rent of which he gives his Vicar
for keeping his House, except Ten Pounds a
Year, wth the rest for Cloaths &c.

Before he was instituted he constantly
collected the Young People, and explained the
Scriptures to the Old, and since he has insti-
tuted all his Parishioners in the Principles & Duties
of Christianity

Every

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Every Sunday before, between, & after
publick Service, he Collechises Children and
instructs Young and Old People at different
times, and converses freely wth them. On
Tuesdays he preaches to a crowded Congregation
at Buram. Every Saturday Night he explains
the N. Testament in an easy & familiar
manner to 6 or 700 hearers in the Church.
On other Days he reads Prayers in the Church
and visits some part of his extensive Parish,
in order to instruct, rebuke, and make better all the
Souls committed to his Charge.

When he meets wth notorious sinners, he
asks them proper Questions in a loving, and
affectionate manner, and frequently converts
them. If he finds in any of his Parishioners
a pious Disposition and a Concern for the Sal-
vation of his soul, He invites him to go to his
House, and converses freely wth him, yea, and
does him all the service he possibly can.

When he took care of the Parish for
his predecessor he discovered a pious Turn of
mind in a poor Boy he catechised. This Boy
he instructed in Classical Learning for nothing
and at his own Charge sent him when
qualified to Cambridge, and now employs
him as his Curate.

All his Parishioners love and Admire
him as their best Friend, as the Reformer of
their Lives. His remarkable humility,
Contempt of this world, Universal Benevolence
and unblameable life render him dear to
them

them all. These endearing Qualities have contributed to the uncommon success which hath crowned his uncommon Labours. He found that populous Parish very careless, irregular and vicious. But it is probably the most reformed Parish in England.

In short the Promotion of God's Glory, and the salvation of souls seems to be the sole End and Aim of all his Thoughts, Words & Actions. And he seems to be of so divine a Temper of Mind, that nothing gives him pleasure, but performing as becomes a Minister of Christ, his duty to God his Neighbour & himself.